

# THE CHINESE RECORDER

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## Editorial

### The Evangelistic Movement.

WE have given the right of way in this issue to various phases of the stirring evangelistic movement which is now making itself felt throughout a large part of China. Comprehensiveness of planning and co-operation occupy prominent places in this winter's missionary campaign. A number of province-wide evangelistic campaigns are under consideration for which the campaign in Fukien is expected to provide valuable experience. Much evangelistic work is not recorded or talked about and so comparisons between the past and the present must be made cautiously. Nevertheless we are safe in saying that the plans for evangelistic work now in operation and under consideration mean a more thorough attempt to meet existing needs than has ever been known before. A few of the high notes struck at the Summer Evangelistic Conferences are given in this issue. The article on "Intercession and Evangelism" emphasizes strikingly every Christian's responsibility for taking a part in the present evangelistic movement by undertaking a personal share of the *work* of intercession. The article, furthermore, points out clearly the power of personalities actuated by holy desires. In this connection let us remember that the Fukien Provincial Evangelistic Committee has issued a call to prayer for the campaign which is aimed to reach directly the men of thirteen large cities. In the article on "The Message and the Method of Evangelistic Work" emphasis is

laid upon the importance of the point of contact. Humanly speaking Christian workers have much responsibility in gaining the attention of those to be won. Paul's sermon at Athens did not produce the results that some of his sermons did, but a different kind of a sermon might have been less fruitful. If every sermon preached could win as much attention as Paul's at Athens, the results of Christian work would be much greater than they are. The response to the campaign conducted by Mr. Eddy is in some respects marvellous, yet we should not overlook the vast amount of preparation which has gone before it as is indicated in the article on "Some Facts of the Past Year That Are Significant in Relation to the Cause of Evangelism in China." We note with thankfulness, also, the courteous recognition by the Chinese Government, officials and business men, of the leaders in the campaigns now going on, and the great amount of help rendered by non-Christians to make them successful. The heart of China was never more open to the appeal of Christ than now; the need of the Chinese people for an efficient religion was never more realized by the leaders than it is to-day. The present evangelistic movement, moreover, comes at a time when it will do much to offset the effects of the war in Europe on the influence of Christianity by drawing special attention to its vitality and its real message.

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**Special Features.**

MANY of the methods now being used have an appearance of novelty because they are old methods tried under new conditions. Yet the combining of certain methods gives the present evangelistic movement an appearance of freshness and increased efficiency that is encouraging. Careful planning occupies a prominent place. One of our correspondents says, "Brains are needed as well as consecration." It is realized that the spirit of God can work more efficiently through consecrated plans; furthermore, God expects us to do *all* we can to help. Representatives have been sent from many places in China to study the campaign in Fukien. Two representatives from Japan also are among them who hope thereby to gain help in the carrying out of a three years' evangelistic program which has been started there. Then, too, the realization of the need of an intimate knowledge of the field to be covered is shown in such movements as the study of conditions by various Commissions



which reported to the Mokanshan Conference, the careful study of the student situation and the L. M. S. report of its country fields. The most prominent feature of the present campaign, however, is the preparation and use of *plans to follow up* special evangelistic efforts. In this connection the chief need has been Bible study class leaders who could instruct inquirers. To meet this need normal classes have been established in advance. In Peking, for instance, 250 were trained in such classes, in Amoy 200, and in Foochow 80. The Foochow Conference of the Methodist Episcopal Church placed in the hands of every member of the Church a portion of the Scriptures which was to be learned. This was for the purpose of deepening their spiritual life. That we have reached the time when this method is indispensable is shown in the fact that as the result of Mr. Eddy's recent meetings in Peking 1,917 inquirers were enrolled. 124 classes were organized, all of which were carried on in connection with the various Churches. Most of this work was done by Chinese Christians. This suggests another encouraging feature of the present campaign—the active part played by the Chinese. In South Fukien, for instance, we learn that the campaign is entirely in the hands of Chinese committees. The work is being done so that the Chinese Church can carry it on.

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**The Educated  
Classes.**

IN the Pangkiachuang, Shantung, field the following plan for reaching the educated classes by means of Christian literature is being used. It is an established fact that these classes cannot be reached by the ordinary chapel-preaching. Therefore by means of the post-office, which can go into every home, an attempt is being made to reach them. The work at present is confined to the county cities in which post-offices are established. The Chinese preachers in these cities were asked to prepare a list of twenty to forty names of reading men, each name to represent a small circle within the city. The idea was that with the Chinese propensity of passing literature about among themselves, ten or more men could be reached through the central man. In this way a list of over one hundred and fifty names was secured.

The work began with the presentation to each of these men of a year's subscription to the *Christian Intelligencer*, which is published by the Presbyterian Mission Press. Thus world news

from a Christian point of view, news about the work of the church throughout China, and articles dealing with practical life would reach them weekly. A letter of explanation of the plan was inclosed in the first copy of the paper sent. Later a personal letter was sent from the central mission station inquiring if the paper arrived regularly and the answers received were of such a character that it was evident that the aims are being reached.

This work was preliminary. The plan is to follow up this work by sending through the mails to these same men at regular intervals a series of ten books, carefully selected. These books will lead gradually to a definite presentation of Christianity by means of literature. The aid of the Christian Literature Society was obtained in the selection of these books.

In the future it is hoped that this work may be carefully followed up by personal work. To this end a recent college graduate has been invited to take up work for reaching the student and reading classes. This student will receive training in the Tientsin Y. M. C. A. for a series of months, after which his time will be devoted to cultivating this field. Furthermore, the plan is to obtain, if possible, from these one hundred and fifty men a list of names of their personal friends who would be interested in receiving literature dealing with their national as well as personal problems. The aim is that not less than ten names shall be secured from each man, thus making a mailing list of fifteen hundred key men in the field under consideration. Further plans look forward to pushing out into the country districts and including all teachers of government or private schools. In this plan the truth must be recognized that all this work to become effective ought later to be followed up by personal work. This literature will form the basis for presenting in a direct appeal the claims of Christianity on the individual life.

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**Work for  
Students.**

At four of the Summer Conferences work for students was given a leading place. Accurate knowledge of this work is more readily obtainable than that of other forms of evangelistic work which are scattered about the country. It is for students, merchants, and officials that the Y. M. C. A. has put forth most of its effort. The student body is a strategic point in the Christian campaign for all students are potential leaders. Two dangers seem to take the

lead amongst those that confront them. These are,—immorality and lack of definite religious ideals and convictions. Mr. J. S. Burgess of Peking has pointed out that with the exception of a negligible minority the students there are Confucianists, of whom 99% have no faith in Confucianism as a religion in a real and vital way. It is possible that the same thing is true of students in other centres. That they respond to those higher influences is shown by the significant fact that some Chinese leaders claim that a very few of the leaders in the last rebellion were students trained abroad. Of the 1,917 inquirers registered in Peking after Mr. Eddy's meetings, 504 were students. The meetings of this series, furthermore, that were the best attended were those for students.

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**The Country  
Field.**

WHILE the cities are the centres of modern ideas and activity yet, as one of our correspondents points out, the country stations are more free from politics which in some respects makes them easier problems. Since we are bound to concentrate to do effective work, it is wise to make the cities largely our aim, yet we are glad to see that the vast country fields are coming in for their share of special attention and effort. We must not forget, moreover, that many of the strongest Christian leaders at home receive their early training in country centres. We wish it were possible for someone to give us a comprehensive survey of all that is being done in country districts. We refer to one instance only,—the Rev. J. Goforth reports that in company with his wife, they have for twelve years been opening new centres, sometimes taking their children with them, and in no place during the twelve years can the work be counted a failure. One result of the Peitaiho Evangelistic Conference will be increased activity in country work in the North. The Northern Baptists around Swatow are considering the advisability of appointing three foreign missionaries as general field evangelists who shall take charge of the evangelistic work in an entire given field. Work along Y. M. C. A. lines also might be extended to country villages in China. The report of the L. M. S. in its country fields indicates what can be done in this line of work. As a result of this tour a systematic attempt is being made to cover the whole region in two country districts with evangelistic effort.

**The Sunday School  
Summer Conference.**

WE are fortunate in being able to publish in this issue eight pictures illustrative of the praiseworthy attempts of the leaders in the China Sunday School Union to apply the principles of pedagogy to the work of the Sunday school. It is impossible to tell how many Sunday schools there are in China. First, because there is no definite idea as to what constitutes a Sunday school, and second, because so far attempts to get statistics on this line of work have been very unsatisfactory. That this work is growing, however, is proved by the fact that the circulation of the Uniform Lesson Helps was, in the first quarter of 1911, 26,950, and in the second quarter of 1914, 68,000: an increase of slightly over two and a half times. The ideal, of course, should be one Sunday school for every congregation. During 1914 evangelism was the topic considered by the summer conferences; it is possible that in 1915 the topic may be Bible study as a method of conserving the results of evangelistic work. It should be remembered that the China Sunday School Union is working intensively on this very problem and is endeavouring to put into the field annually some who shall understand how to make the best use of the opportunity for Christian culture presented in the Sunday school. Summer schools along the lines carried out in the report in this issue should be conducted in many centres. Sunday school work, like evangelistic work, is a field where co-operative efforts can be applied easier than in many other spheres where co-operation is proposed.

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**Chinese Christian  
Workers.**

WE give below a quotation from a letter of the Rev. S. E. Meech of the Union Theological College in Peking. Mr. Meech states tersely a problem which is probably not confined to the fields he knows best, and which should receive prayerful consideration:—

“I have now been engaged for some years in teaching work in the College here, and have kept in touch with the country evangelistic work. I am more than ever impressed with the need for more being done by the missionary who will work in the country and take up any form of work which comes to his hand, keeping the preaching of the Gospel ever in the front. From my own experience I should say that there is as great a need of the foreigner's work in simple evangelistic work as ever. It is true



that we are all the time turning out trained men for this work, but what is the training compared with that of the foreigner after his generations of Christian antecedents and his own personal acquaintance with such work in the home lands before coming to China? My conviction is that the majority of our men (Chinese) go out to their work not knowing how to set about it. It is true that they get some instruction during their college course, and, I hope, do some practical work during that course, but when sent out to occupy districts in which they stand alone they are at sea, and only follow in the already deeply worn track of their Chinese confrères. And so it seems to me that there is still the need, and will be for years to come, for the foreign missionary to take the lead and show the best methods which experience has laid down for doing the work of an evangelist. There is also the need of the fire and life of Christian service being maintained in the heart of the Chinese worker, and here is too the need of the missionary's association and help in these country districts."

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**Christian Unity.**

MANY excellent addresses were delivered at the various summer conferences in addition to the few which we have been able to publish. In addition to what we have we are glad to be able to quote in part from the notes of an excellent article on "Christian Unity" delivered at Chikungshan by Dr. R. H. Glover:—

"We, as missionaries, are necessary to one another, and cannot exist apart. There is a diversity which is the necessary counterpart of unity. If all were Moodys, Spurgeons, Finneys, it would not be a body but a monstrosity. Yet we are all contributors to the glory and perfection of the Body and it is the increase of the Body for which we are working. Our individual views and leanings must be tempered in relation to the view of those associated with us. The present is the age of distorted independence. According to the measure in which we are controlled by the Spirit of God, we shall be tempered into a spirit of sweet communion. Let us therefore give chief attention to Christian unity with those with whom we are most closely united in work where we are. The greatest difficulty in the way of the full outpouring of the Holy Spirit is the lack of unity among ourselves. We are too often inclined either to leave others alone or to indulge in idle gossip about them. Scripture teaches that the various members of the Body not only do not attempt to harm one another, but seek positively to help each other. We should therefore commend the work of others, and by being faithful to one another endeavour to form together the fitting Body for our Glorious Head, Jesus Christ."

## The Sanctuary.

*"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are."* St. John 17: 11.

### PRAY FOR THE PEACE AND UNITY OF THE CHURCH.

O LORD Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

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*"When a man's ways please the Lord, He maketh even his enemies to be at peace with him."* Prov. 16: 7.

### PRAY FOR THE PEACE OF THE NATIONS.

GRANT, O LORD, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, the refuge of all those who put their trust in Thee: we turn to Thee in this time of trouble; direct the course of this world, we humbly beseech Thee, in accordance with Thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. And this we ask for Thy mercy's sake; through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, Who canst bring good out of evil, and makest even the wrath of man to turn to Thy praise: We beseech Thee so to order and dispose the issue of this war, that the nations now at strife may be brought to a lasting peace, and that all the nations of the world may be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind; through Jesus Christ our Lord. Amen.

## Contributed Articles

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### Intercession and Evangelism

MISS RUTH PAXSON.

**H**ERE we have two great themes blended into one: intercession and evangelism. The major emphasis is to be put upon intercession; but intercession in its relationship to evangelism; evangelism in its dependence upon intercession.

First, What is evangelism? Let us confine ourselves for a moment to the personal equation in it. Three persons are concerned: God, who works to win; the one to be won, and the one who wins him. Consider God's part in evangelism; His finished work of saving and keeping men through Christ Jesus' death and resurrection; His perfected method of wooing and winning men through the presence and power of the Holy Spirit in the world. God's part is done. We must stop a moment to think of the one to be won also. The Bible clearly reveals his condition whether he be rich or poor, learned or ignorant, great or small, cultured or crude. He is one ignorant of God, whose mind is blinded by the god of this world; he is far off from God and must be brought nigh; he is lost and must be found; he is dead and must be made alive again. The Word of God as clearly shows what he may become. He may know God as a loving Father and Jesus Christ as an all-sufficient Saviour: more than that, he may enter into an intimate personal relationship with God, even really come into His family as a son and heir and co-heir with Jesus Christ: still more than that, he may actually have God Himself within him in all His fulness through the indwelling Spirit: he may grow daily into a discernible likeness to Jesus Christ, so incarnating the very life of the Son of God again on earth that he is able to say "For me to live is Christ." Then having attained to this life himself through the complete abandonment of his life to God he goes out as a witness, as one filled with a passion to win others to God until his home, his community, his city, his nation have heard the voice and

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

felt the transforming touch of the living Christ ; this and still more is evangelism. But it is all of this whether we speak of it in general terms in connection with a campaign or in specific terms in connection with an individual.

"Who is sufficient for these things?" Who here is equal to such a task as this? Not you, not I, not any man or woman on earth, no matter what his natural endowment or training. Jesus speaking to one of the highly cultured scholars of His day said, "that which is flesh is flesh and that which is spirit is spirit;" teaching him that by no natural means can the natural ever be changed into the spiritual. Only one thing can ever span the gulf between the natural and the spiritual and that is the life-giving power of the living Spirit. The man who offered the importunate prayer said, rightly, "My friend has come and I have nothing to give him." Jesus said, "apart from me ye can do nothing." Power belongeth unto God and to no one else.

Nevertheless God has entrusted to us the work of evangelism. He has committed unto us the ministry of reconciliation. And God never denies Himself nor mocks us. God has remained steadfastly true to His purpose to save men through Jesus Christ and in spite of all the unfaithfulness of His children. He remains absolutely true to His plan of doing it through human personality. But how? The plan is so simple that its very simplicity is a stumbling block. It is this—*power through personality by prayer*. God's power, your personality, prayer, the marvelous combination of the Holy Spirit and you. We must believe that God has no other plan for winning men and women in this world but this one—power through personality by prayer. Intercession is the one means and the only means of touching and releasing the power of God. "Intercession is the power on earth that commands the power of heaven." There is no other. So we will forever stand at the threshold of this great open door of evangelism and never enter it and possess what is beyond unless we are willing and determined to give intercession its God-appointed place in our lives. So we come to the second part of our theme which is intercession.

I am not going to try to persuade you or myself into becoming true intercessors by telling how other men and women have prayed although the witness of such lives is of inestimable value. Nor shall we consider at this time how all great



movements of evangelism have been begun and carried through in prayer. Most of us are more or less familiar with these facts. We know and admit the facts but they have influenced our prayer life but little. No, we need something more virile, vivifying, vitalizing than this to lift us out of our spiritual inertia: out of our anæmic prayer-life up into the life of an intercessor after God's own heart. The purpose of this message is that God Himself may lay for each of us an indestructible, bedrock foundation for our life of intercession upon which the Holy Spirit, the Master builder, shall erect a superstructure after God's own pattern which shall defy all the storm, stress, and strenuousness of the complex life we live. Dr. Gamewell's house at Peitaiho is built upon a promontory of solid rock. When building he was warned by the sailors, I think, that it could not withstand the fierce blasts of wind that at times swept over the bay. But Dr. Gamewell did not give up or give in, but by long iron rods embedded six or eight feet in the solid rock the little house is held fast and withstands all kinds of wind and weather. Our spiritual inertia, the force of old habits, the nagging, insistent pressure of work are all against us in the desire to be an intercessor such as God seeks. We must have our desire embedded in something solid, deep, and eternal enough to hold us fast in all kinds of confusion and complexity. There are five things I shall mention as this bedrock foundation. The first is the will of God. What is the will of God for every man and woman if He had His way in human lives? The Word tells us. Stated negatively it is "God is not willing that any should perish." Stated positively, "For this is the will of the Father that everyone that beholdeth the Son and believeth on Him should have eternal life." Everyone in China? Yes, "everyone that beholdeth and believeth," for God is love. He is no respecter of persons. He wants men to be saved. How then does He mean that they shall behold and believe? By the release of His power through a personality in response to prayer. It is a combination lock. The loss of any part means failure to unlock human hearts to the message of the glorious Gospel of Christ. We have here the simple statement of our Father's will for the people among whom we live and work in China. We came to China to do His will. Are we doing it? If not, where is the failure in the combination? Is it in our prayer-lives? "My meat and drink is to do the will of my Father" was part of the

bedrock foundation of Jesus' life on earth and it compelled and constrained Him to spend whole nights in prayer that men might "behold and believe." Is it part of the bedrock foundation of your life and mine? Does the clearly revealed will of the Father for perishing men and women compel and constrain us to pray?

This leads me to the second stratum in this bedrock foundation of a life of intercession which is the life of Jesus Christ on the earth and on the throne. His life on the earth—what was it? A life of intense activity, never-ending work. I do not believe Jesus ever had an idle moment. He had moments of relaxation and rest, but never of idleness. He worked as few have ever worked. But was He a man of prayer? What place did intercession have in His life? A careful study of the records can not fail to convince us that intercession was put absolutely first—that the Son of Man was pre-eminently a Man of prayer. Prayer was to Him communion with the Father without which He could not live: it was fellowship with His disciples without which He could not work: it was to Him, as the sent one of God, the supreme and the greatest working force without which His whole mission to sick, sightless, sinful men would have failed. He never worked apart from prayer. He spent long hours, whole nights in intercession. "The greater the pressure of work the more determined He seemed to be that there should be no shortening of the time nor flurrying of the Spirit." Though the very Son of God Jesus had to have His supplies replenished by continual and long continued seasons of prayer. "His life work, suffering, and death were all accomplished through prayer." Our Christ was a praying Christ. The life He lived for us was a life of intercession. All that Christ was as an intercessor we may be: the part that intercession played in His life as a working force it may—nay, it must—play in yours and mine. "Prayer in Christ on earth and in us cannot be two different things." But one shrinks from saying or even thinking that he can really follow the example of our Lord on earth for He was the very Son of God and must have had a power to will and to do that never can be ours. No, it never can be done by mere imitation. But here we come to the very root and essence of the Christian life itself. What is it to be a Christian? It is nothing less than to have Christ Jesus formed in you until you can say from experience "Christ is my life:" "I live,

yet not I, but Christ liveth in me:" "For me to live is Christ." But what Christ? The very same praying Christ who lived on earth who will continue to pray in the very same way in you and in me.

But not only did the Christ who was upon earth pray but the Christ who is now on the throne. If intercession was the chief method of Christ's work on earth, it is now His almost exclusive work at the right hand of the Father: "Wherefore He is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them." But what connection can a praying Lord far off on the throne of God have with my life of intercession on earth? What connection has your head with your arm? Jesus Christ is the head of the church which is His body; we are each one members of that body. Jesus Christ, the head, though now at His Father's right hand is still carrying on His saving work on earth. How? Through unceasing, direct intercession to the Father on the throne. But again how? Through the intercession of members of His body, the church, really, vitally united with Him on earth, whose highest duty and privilege are precisely the same as that of the head. "As in heaven so on earth intercession is God's channel of blessing." Have you and I entered into the fulness of this marvelous truth of an indwelling Christ: are we "complete in Him"? Then we must be an intercessor as He was and is.

The third stratum of this foundation for a life of intercession is the promises of God. I can think of nothing more solid or stable or sure upon which to build one's life of intercession than the immutable Word of God. I can conceive of no greater incentive to a life of intercession than the unchanging promises of Jesus Christ. Before we turn to the promises think a moment of the Promiser. He is one who could not deny Himself and would not deceive us. He can not lie and He will not mislead. But what does He promise? "*Whatsoever* ye ask in My name that will I do:" "If ye ask *anything* in My name I will do it:" "Ye shall ask *what ye will* and it shall be done unto you:" "*All things whatsoever* ye ask and pray for, believe that ye receive them and ye shall have them." Jesus had given the commission to that little group of disciples "Go ye, . . . . make disciples of all the nations." An apparently impossible task! How could they do it! But on that last night it would seem as though He wanted to assure them over



and over again that He had given them power to do whatever He had commanded to be done, so we find in His farewell discourse the wonderful sixfold repetition of the unlimited "anything," "whatsoever," He who had said, "All power is given unto Me in heaven and in earth," through these promises now declared that this same power was at their disposal. In the work of saving souls Jesus Christ gave to them the right to draw upon that power to an unlimited degree through intercession. It was as though He said to them, "I took your place on the cross: you will take my place in the world but you must have power to do my work there. I give you my word for it—my unchanging word—I pledge my own name as security that in response to prayer these promises will be fulfilled." God would have us have unhindered use of His omnipotent power: as heirs of God and joint heirs with Jesus Christ He would have us "possess our possessions." Are we doing it? Have you unclaimed deposits in the treasure house of God? They are waiting for you but can be drawn out in but one way—believing intercession. The unlimited promises of God unveil to us the limitless power of God and I verily believe that, if we do not permit them to constrain us to a life of intercession here and now, they will some day condemn us as we stand before the judgment seat of God to account for the things done in the body.

The fourth stratum in this bedrock foundation upon which our life of intercession is to be built up is the outstanding purpose of our lives as Christians, as missionaries. What is it? To teach school? To heal the sick? To keep accounts or to keep a house? To preach the Gospel merely? None of these things as an end in itself but all only as a means to one end in every life. What then is the purpose of your life and mine in China? Jesus Christ tells us, "Ye did not choose me, but I chose you, and appointed you, that ye should go and *bear fruit*, and that your fruit should abide: that whatsoever ye should ask of the Father in my name, He may give it you." Jesus Christ said very little to His disciples about work but He said much about fruit-bearing. Upon that He put tremendous emphasis, even to making true discipleship dependent upon it. In fact He said only through much fruit-bearing can we glorify the Father. But work and fruit-bearing are by no means synonymous. Some of our work is merely the energy of the flesh, the working off of a surplus nervous energy or the



dissipation of a limited supply of it. But what is fruit-bearing? We shall know very clearly when some day we stand alone before Him with whom we have to do and render our account. Will it be the number of patients treated or pupils taught or meetings led or hours spent in interviews? No, God keeps but one kind of statistics: He only writes *names* in the book of life. It is not the output of our work but the fruitage of that output that counts at all with Him. A short time ago a missionary said to me, "I have never worked so hard as I have this year and have never seen so few results. It is because I have prayed so little." Oh! if we could but come to believe to-day that it is the bearing of eternal fruit and not the burning of nervous energy that God wants we should see that intercession may, no, must have its God-appointed place in our lives. Jesus taught us and revealed to us through His own life that fruit-bearing depends upon prayer. "I chose you and appointed you that you should go and bear fruit and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, He may give it you." Are you bearing fruit? Are you praying?

The next thing I will mention links up naturally and closely with the truth just mentioned, namely intercession as a working force; it is more, it is the greatest working force in the spiritual world. What is prayer? It is communion and fellowship with our Heavenly Father and I would not take one jot or tittle from our reverent thought of prayer as such. But I am convinced that we must also come to regard intercession as work. We say, we can't give intercession its rightful place because of the pressure of work. Then what is intercession? It is *work*; the chief, the most imperative work we have to do. It is the hardest and most taxing work some of us will ever have. Intercession deceives both the active and the passive temperament. It seems like such a leisurely thing to kneel to pray and exactly suited to a passive nature. Why, it requires an exertion and energy that is utterly beyond a naturally passive disposition except through the energizing power of the Holy Spirit. It seems then that it would be easy for an active nature, but intercession demands such a stillness of mind, quietness of heart, and concentration upon God and the objects desired that to a naturally active, energetic nature it would be impossible save for the calming, controlling power of the Holy Spirit.

We must face it—intercession is work, the greatest fruit-bearing work God gives us to do. If then it is work, it will be reckoned in with our day's schedule. If it is the greatest working force, it will naturally be given the first and chief place in our day's schedule. If intercession is work we shall love to pray as we love to do all other parts of our work. Which would you rather do, preach one sermon and win three thousand souls to Christ or preach three thousand sermons and win one person? The answer will reveal which you love to do more, preach or pray. It is a sad commentary upon the lives of the disciples as well as upon those of the Pharisees that the only people of whom it is said in the Word that they "loved to pray" were the hypocritical Pharisees. If intercession is work, then there should be system about it. Why I believe some of us would be recalled home by our Boards if we used as little system about other parts of our work as we do about our intercession. Any man who began six or eight lines of work and gradually gave them all up would be severely censured by his colleagues. But what of it when it concerns our life of intercession?

If intercession is work, we shall be as unfailingly faithful in it as in any other phase of our work. If you have a clinic, a class, a preaching service or an appointment of any kind it is your duty to be there at the stated time and it would be the honorable and fitting thing to excuse yourself from any person or any other kind of task or pleasure to be faithful to this duty. How is it with you and me in regard to that appointment with the sovereign God of heaven and earth to talk and plan with Him regarding the greatest work in the world? We play fast and loose with our task of intercession. For trivial, unnecessary things; for slight ailments; for mere pleasures; for sheer laziness and spiritual inertia; for the pressure of other duties only apparently more important we cut out the hour of intercession altogether or postpone it to a more convenient time which never comes. And we reason that no one knows about it but God who is gracious and merciful and remembers that we are but dust and who will willingly substitute desire for deed. The story is told of a famous violinist who after having gained world renown still continued to practise six or eight hours a day. Some one remonstrated with him saying that now he had gained his reputation he need not continue this drudgery of daily practice.

He replied, "If I ceased to practise for a day, I should know it; if for two days, my best friends would know it; if for three days, the whole world would know it." Do not let us deceive ourselves into thinking we can cease to pray and no one will know it; no matter to what height of Christian experience we have attained. If we cease for one day we shall feel the loss in our own lives; if for two days, our colleagues will know it; if for three days our pupils, patients, and audiences will know it. I verily believe that our whole life of service would be completely revolutionized if we began to-day to think of intercession as the *greatest* working force and put it into each day's schedule as such.

Evangelism—intercession—intercession and evangelism in China!

Let us ask ourselves to-day is God ready for this vast spiritual awakening in China now before us? What more could God do to get ready? He has sent Jesus Christ to be each man's Saviour: He has given the Holy Spirit to woo and to win. He has opened the windows of heaven to pour out the blessing. Reverently I say it, God's part is done: He cannot do more. But for what does He wait? Just as truly as the out-pouring of Pentecost depended upon the waiting prayer of those early disciples so does a Pentecostal out-pouring upon China wait upon the prevailing prayer of God's people in this land. *Power through personality by prayer.* Are you ready?

Is God willing? He has said He was and to back up His statement has given those unlimited promises by which we may prove His sincerity if we will. Through the promises of Jesus Christ God the Father has been willing to open the store-house of His power and put it all at our disposal. But there is but one means of obtaining it. Power through prayer. Are we willing to pay the price? Is God able? He was in the first century: He has been in Korea and He has given evidences of the mighty working of His Spirit in some parts of China. He says nothing is impossible with Him; He has proven it many times. God is able. Are you? If not, do you desire to be? Will you to-day determine by His grace to be?

"And I sought for a man among them that should build up the wall, and stand in the gap before me for the land, that I should not destroy it and I found none." "And He saw that there was no man and wondered that there was no intercessor." God waits for intercessors. Will you to-day yield

your life to become one after God's own heart? I believe to some of us it will be as important a step as when we surrendered our life to Jesus Christ or definitely purposed to become a missionary. It may be the most difficult decision some of us have ever made. To break through old habits; to continually resist the clamour of pressing duties that have always had right of way; to be willing to suffer misunderstanding; to make every other call subordinate to this one in spite of disapproval and opposition will not be easy. Intercession costs. I know of nothing that costs so much. It will mean hours where we have spent minutes. It will undoubtedly mean giving up time we have spent in fellowship with people to spend it with God. I have come to see that to say I have not time for intercession is nothing but self-exaltation and self-confidence of the most malignant form for it is equivalent to saying I can work without God. Nothing is a greater victory for the devil than for one to think he hasn't time to pray; he fears nothing as he fears a praying saint. Intercession costs vitality. We read of our Lord "He offered up prayers and supplications with strong crying and tears." Can you see Him coming in the morning from those nights of prayer in the mount? Have you listened to Him in Gethsemane and heard Him from the Cross? Can you believe such intercession did not cost Him life itself? Do your prayers bleed? Do they cost you anything? Have you ever spent yourself in prayer? At Kuling a young man came home utterly spent from baseball. It was good for him for all day he had been hard at mental work. We spend ourselves at tennis, at baseball, at language study, at preaching; but have you ever spent yourself in intercession? David Brainerd did. He said "I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony from sun half an hour high until dark that I was wet all over with sweat." Dr. Jowett says rightly "All vital intercession makes a drain upon a man's vitality. True intercession is a sacrifice, a bleeding sacrifice, a perpetuation of Calvary, a filling up of the suffering of Christ." Unquestionably if our intercession blesses it must bleed. Does yours?

"And He saw there was no man and wondered that there was no intercessor." Does He say that as He looks upon your station? Your city? Will you yield your life to God to-day and let Him make you a man, a woman of prayer?



Will you put your life under the control of the Holy Spirit that He may make you an intercessor after God's own heart? Here are two verses that I hope the Holy Spirit will embed in our consciousness. The one a severe, forbidding one, "To him that knoweth to do good and doeth it not to him it is sin." Sin not to pray? Sin not to make use of the omnipotent power of God freely put at my disposal for the blessing of others through intercession? Sin to steal the birthright of salvation through Jesus Christ from hundreds of Chinese men and women through lack of prayer? God says it is sin for "To him that knoweth to do good and doeth it not to him it is sin."

But let us turn from the word that compels to the one that constrains; from the one that whips us into prayer to the one that woos us into it. "Verily, verily, I say unto you, he that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do because I go unto my Father." The works that Jesus did! And even greater!! According to the very words of Christ Himself this is our privilege, nay, even the thing God expects of us. Are we doing "the same works"? the "greater works"? If we are not, how can we do them? Jesus answers our question. "Because I go unto my Father and there at His right hand unceasingly intercede *for* you. I also take up my abode in you and to the extent to which you yield yourself to me for a life of intercession, I will intercede *through* you."

God waits for intercessors. In this day of God's willingness and power will you give yourself to Him anew to become an intercessor after His own heart?

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## The Message and the Method in Evangelistic Work

SHERWOOD EDDY.

**I**T is the growing conviction of many workers that two principles should guide us in the presentation of the message and the determination of our methods in modern evangelism on the mission field. The first is the adaptation of the message to the hearers and the gradual presentation of truth as they are able to receive it. The second is with regard to the method of our work, that absolute dependence upon God should be coupled with the most com-

plete fulfillment of human means. Concerning the adaptation of the message to the hearers our Lord recognizes the principle of gradual revelation when He says: "I have yet many things to say unto you, but ye cannot bear them now." The whole unfolding of Scripture, both in the Old Testament and the New is a recognition of this principle. The Apostle Paul recognizes the same fundamental method when he says: "I am become all things to all men, that I may by all means save some."

With regard to the method of our work, Hudson Taylor voices the great principle of combining faith and works, the divine and the human, when he says: "Trust in God should not lessen our use of means; and use of means should not lessen our trust in God." The great missionary, Eliot, recognized the same principle when he said: "Prayer and pains through faith in Christ Jesus can do anything." Some believe that if they pray they need not take pains, while others believe that if they take pains there is little need of prayer, but both are indispensable. Carey voices the same principle when he says: "Expect great things from God. Attempt great things for God." In all our work let us recognize that no human organization is a substitute for the omnipotent working of the Holy Spirit, and also that the presence and power of the Holy Spirit does not remove the necessity for the most earnest use of means and the most thorough human organization of which we are capable. We believe in God and we believe in the use of means.

In the presentation of the message in evangelistic meetings four guiding principles are clearly set forth in II Corinthians 4:2. "We have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God."

#### I. THE CHARACTER AND CONDITION OF THE WORKER.

We must concern ourselves not only with the message but with the man behind the message. Philipps Brooks says: "Preaching is the communication of truth through personality." And again: "No man can do much for others who is not much himself." "As the man is so is his strength." "If a man purge himself . . . he shall be a vessel unto honor,

sanctified, meet for the master's use, prepared unto every good work." First of all then we must begin with personal consecration; the worker's own life must be right. He must be an open channel for the grace of God.

## 2. THE PRESENTATION OF THE MESSAGE.

This is to be by "the manifestation of the truth." Not by the destruction of error, but by the manifestation of truth. Not destructive, but constructive; not negative, but positive. Not by endeavoring to destroy the darkness, but by letting in the light. Browning says: "Preach the truth and let it work." There are four attitudes which we may take toward a non-Christian religion: that of wholesale condemnation; that of wholesale commendation; that of comparison or contrast, and that of completion, or showing that Christ comes not to destroy but to fulfill every truth and every deepest aspiration of the human heart. To condemn the other man's religion is to repel the man. To commend it with unstinted praise leaves him self-satisfied. To contrast the two religions, endeavoring to prove that you have a better religion than he, throws him on the defensive, leads to a tug-of-war in which the whole weight of nationality, patriotism, and prejudice are thrown in the scale against you and the hearer is placed in the worst possible attitude for receiving the truth. We should know the hearer's religion in order sympathetically, in terms that he can understand, along lines of least resistance, to manifest the truth in the saving message of our sufficient Gospel. Napoleon always chose his own battlefields. When the enemy left the heights at Austerlitz he said: "Within three hours that army is mine." He knew the advantage of his own position. Let us choose our own battlefield. We have but one, and that is Christ. If a non-Christian hearer would argue about the inconsistencies of Christians let us not be drawn aside, but stay on the main battlefield of Christ. If he would begin with the obscurities or misunderstandings of the Old Testament, let us bring him back to Christ. He is the beginning and the end of our message.

I received a painful lesson in this matter many years ago during a special mission in Ceylon. Each day non-Christian Hindus had been deciding for Christ. Finally the Hindu students combined and practically challenged me to refute Hinduism. They said: "Why do you ignore our religion?"

What is the matter with Hinduism? Why cannot Krishna save us?" I fell into the trap, and the next day exposed Hinduism, at least to my own satisfaction. There was not another convert in that college. The whole community was thrown on the defensive. They organized in personal work to hold their own forces. They went into the press to attack Christianity, and no more converts were won at that time. I went to the next college determined to know nothing but Christ and Him crucified. I began in the opening meeting with the text: "Whoso committeth sin is the bondslave of sin," and after speaking for an hour until there was evidence of deep conviction I took the other portion of the passage: "If, therefore, the Son shall make you free ye shall be free indeed." At once a number of men under deep conviction became inquirers and began to follow the life and teaching of Jesus Christ. Had I tried to prove that I had a better religion than theirs, or demonstrate the faults of their own system, I might have won my argument but I would have lost the men.

### 3. THE OBJECTIVE AND AIM OF EVANGELISM.

"Commending ourselves to every man's conscience." Not to the intellect alone, for there is not the central seat of the difficulty. Not to the emotions alone, for they do not reach deep enough as a permanent ground of conduct and character. But we should aim at the conscience and the will. In a marvelous way God has prepared the moral conscience of China. With all its defects, China probably has the deepest moral conscience of any nation in Asia or of any non-Christian people in the world. If so we should not fail to use this great asset or to appeal to this powerful ally. We aim then not primarily at the intellect but at the conscience; not to win the argument, but to win the man.

### 4. THE DIVINE PERSPECTIVE IN EVANGELISM.

"In the sight of God." Not in the sight of men, not in the fear of men, not for the praise of men, but in the sight of God. Viewed in the sight of men we shall see an unattractive student or a dull coolie, or a hopeless doubter or sinner, or we shall be only conscious of our own unworthiness and be afraid to speak. But in the sight of God we shall forget ourselves and see every man in the light of eternity. God made this man, Christ died for him, the Holy Spirit has been working in



his heart. This personality is of infinite value. It has infinite possibilities in Christ. Let me see each man in the sight of God and seek to win him.

Here, then, are four great principles in the presentation of the message. The worker's own life should be cleansed; he should seek to manifest the truth rather than destroy error; he should aim at the conscience rather than at the intellect or emotions alone; he should work in the sight of God and not in the sight of men.

Let us now apply these principles to the presentation of the message in a series of evangelistic meetings. Supposing we have four nights in which to present the message to a non-Christian audience. On the first night let us seek a point of contact with the audience. Let us ask ourselves "What is the deepest concern of this people? What is the line of least resistance upon which I can gain access to their hearts and arrest their attention and interest at the very beginning?" It is our conviction that the point of contact to-day in China is national and social. In social evolution man's life develops in widening circles of expanding loyalties. From the self-centered and selfish life he expands to that which centers in the family, then to the class or guild or clan, then to the country in a new-born national consciousness of patriotism, then to the wider social consciousness of humanity, and lastly, if he finds a vital relation to the true God as Father, he begins the cycle again in a larger synthesis which holds all in right proportion, with a new individualism, a new conception of responsibility to the family, the class, the country and humanity. It is our conviction that the life of the masses in China to-day is centered in the family, while the interest of the students and leaders centers in a new national consciousness expressed in patriotism. The deepest question in the heart of a student audience to-day seems to be "What will save China?" He has not yet advanced to the concern of what will save his own soul. If this is so, some such subject can be taken on the first night as "The Crisis in China" or "The Secret of National Greatness" or "The Rise and Fall of Nations," showing that moral character is the only basis for national or individual life. We believe that the point of contact is national but not political. We have nothing to do with politics. On the second night we may take some such subject as "The Need of China," aiming

at conviction of sin. The sins of dishonesty and impurity seem to be those upon which we can gain the deepest conviction of sin to-day in China. On the third night we may take some such subject as "The Hope of China," showing in the light of China's crisis and of her need that Christ is able to save and satisfy the nation and the individual. We can present Christ in his teaching, in His character, in His social programme (Cf. Luke 4: 18) for the poor, the sinful, the ignorant and the downtrodden. And finally we may present Him as crucified Saviour and as risen Lord. We may ask at this point for honest investigators or inquirers who are ready to join Bible classes to make an open-minded and earnest study of the life and teaching of Christ. On the fourth night we may take up some such subject as "What is Christianity?", showing them how they begin to enter the Christian life, and showing the importance of Bible study, of prayer, of a vital relation to the Living God through Christ, and of service for one's fellow-students and the nation.

It was found last year when this method was tried, that audiences which averaged two thousand a night were maintained with practically no loss during the first three nights, until Christ had been fully presented and inquirers had been called for. On the fourth night it was both natural and desirable that the audience should be reduced to those really interested, who were prepared as honest investigators to go forward in the study of Christianity. At the close of the third meeting on the subject of Christ, cards were passed to those who wished to become investigators, whereon the inquirer agrees to fulfill two conditions: (1) to make a thorough study of the four Gospels with open mind and honest heart, joining a Bible class to do so; (2) to begin to follow the life and teaching of Jesus Christ, according to his conscience, as fast as he finds the truth. On the fourth night all these inquirers were organized into Bible classes upon the spot. Normally-trained Christian teachers, prepared for months beforehand, were assigned to these classes, and for some months a thorough study of the Life of Christ was made. After this it was hoped that one by one the students would be won from the Bible class into the church. Where received first on probation and carefully trained and prepared for baptism by the churches themselves they could be made ready for membership and service in the church. From the very outset,

however, these investigators or inquirers were taught that Christianity means both receiving and giving, both Bible study and communion with God on the one hand and immediate and earnest service for men on the other. They were started at once in some form of personal work and of social service to bring their friends into Bible classes and to attempt some service for their fellow-men. The large meeting should always be followed by the small Bible class. Each has its place. Experience shows, moreover, that it is in the continued small class that permanent results are obtained. The series of meetings are the beginning, not the end of the effort. At most, at the end of such a series of meetings, government students or non-Christians are only honest investigators or inquirers. All depends upon conserving, following, and winning these students, individually and in classes, to a vital, personal relation to Jesus Christ, to active membership in His church, and to a life of service for their fellow-men.

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## Some Facts of the Past Year That Are Significant in Relation to the Cause of Evangelism in China

E. C. LOBENSTINE.

**T**HE unsettled political conditions in China during the past year have interfered less than one might have expected with the progress of missionary work. With but few exceptions missionaries have been able to remain at their stations throughout the year, and to continue their usual forms of work. Notwithstanding the attempt to make Confucianism the state religion, and the noticeable revival of idolatrous worship, the general outlook for the presentation of the Christian message was never brighter. It is clear that this is a time of unprecedented opportunity for evangelistic effort, and that the secretary of the China Inland Mission voices the conviction of missionaries in all parts of China when he says that "the general missionary outlook never gave more cause for encouragement than it does to-day, and there are indications in the near future that there will be an ingathering on an unprecedented scale."

The friendliness of the people toward missionaries was never greater, nor has there ever before been manifested so



active an interest on the part of the educated classes in the Christian religion. Many marks of such interest, some of them of the most impressive nature, could be quoted from the experience of almost every Mission.

It is not possible, with information at present available, to state just what has been the growth of the Christian community during the past year or two, and the general statistics thus far available are too unreliable to be used as a basis for estimating the progress that is being made from year to year. It seems certain, however, that the rate of growth is more rapid than it was a few years ago and that an increasingly large number of educated men and women are entering the Church.

The special meetings for students conducted by Dr. Mott and Mr. Eddy in February and March of 1913 revealed an interest in Christianity both on the part of the student body, and on the part of officials and gentry which few realised, and the admission of thirteen hundred of these young men into the churches either on probation or by baptism during the twelve months following the meetings, is a fact of the utmost importance. It cannot be doubted that the hearts of all classes of people are accessible as never before. This is the day of the supreme opportunity of the missionary. In the words of the members of the National Conference of 1913 "A great door and effectual is opened in China for the direct preaching of the Gospel. Never have all classes of the people been as accessible as they are now. Never have they been so ready to give a respectful hearing to the message. Never has there been such a significant inclination on the part of the men in high position to look toward Christians for the sympathy, the help, and the inspiration which they feel that they and the people need in this period of change and reconstruction."

The second fact which impresses one, as one looks out upon this vast country, is the growing conviction on the part of missionaries that the Master's words "*I sent you to reap,*" spoken first to the disciples as He sat by the well of Sychar, apply to China to-day. On all sides are evidences that the past few years have been hastening the maturity of the seed sown through many years of patient labor, and that the main emphasis of missionary work must now be devoted to gathering in the grain that already is ripe for the harvest. The Christian Church is entering upon a new stage of work in China. The Church must adjust herself to the new conditions and prepare



herself for large accessions. Some are fearful lest there be a too large increase in the membership of the Church. They point out, what is undoubtedly true, that far more attention must be given to the nurture of the spiritual life of the Christian community if it is to grow in its knowledge of the truth and to fulfill its mission. They fear that the Church is not yet prepared to deal with large numbers of new converts. But it is not ours to choose the times and the seasons when such ingatherings shall be made. The fields are white unto the harvest. The grain must be garnered or it will be lost. These thousands of young men and young women, officials, students, and business men, eager in their search for knowledge, intensely earnest in their desire to find the source of individual and of national greatness, will not wait. They are determining now what their future is to be. Could there be any finer challenge to the Church of Christ in China to put forth her best efforts at the present time? Could there be any stronger appeal to pastors and laymen to bear a faithful witness to their Master than the knowledge that so many of the best men of the nation are searching for some sure foundation for the morality of this people?

Surely the white harvest fields must have added emphasis to Pastor Ding Li-mei's appeals to the Christians in the southern provinces and in Szechwan, as month by month during the past year he has moved to and fro amongst them, urging them to reconsecrate their lives to God, showing them by simple but impressive illustrations the smallness of the Christian community as contrasted with the total population of their city or province, and urging every man to fit himself by prayer and the study of the Word, to lead at least one other man to Christ this year. The meetings for the revival of Christians, conducted by Messrs. Goforth, Miller, Hsieh and others gain new significance in the light of these new conditions, and it is the consciousness of these white fields that has made possible the gathering together during the past few months of many hundreds of men and women in normal classes to prepare themselves to take a more active part in leading men to Christ in the evangelistic efforts of the coming year.

The conferences of 1913 made clear that in the minds of many missionaries there is a feeling that there is a good deal of avoidable waste in connection with their work, and led to the expression of an earnest desire that some means be found, if

possible, to lessen it. The conferences showed that in most sections of China neither in the city nor in the country work has there been that concerted planning on the part of all the societies which is needed if the most effective work is to be done with the available resources. It was felt that only by thorough studies of the work of the different fields could the Missions and the Churches hope to make that progress which was considered possible. The conferences urged the carrying through of "surveys" in order that a more accurate knowledge of the facts may throw new light upon how the waste, which is believed to exist, may, in part at least, be overcome.

The year has seen a beginning in investigations of the kind here called for. More than one missionary society has been restudying carefully its work in China. Some cities have begun to make surveys of the religious conditions of their city and of the work now being done by the different churches. These reports will be awaited with interest, and if one may judge from the report of the one committee, which has already reported the results of its study, some striking facts will certainly be brought out, which will have a direct bearing upon the future work of city evangelization in China. The Presbyterian Mission in Shantung, failing in its appeal to the Home Board a few years ago to secure their endorsement for the opening of a number of other cities in the province for missionary occupancy, were led to seek some other solution, and they are now committed to a new plan which many believe will be as effective as well as much less expensive than their original plans would have been could they have been carried out.

In different parts of China men, whose lives are devoted to country evangelistic work, are also facing this same question with a view to finding out whether their own lives and those of their fellow-workers are being used to the best advantage. A rather thorough study was made of the field of the London Missionary Society in South Chihli by the Rev. Arnold Bryson, in company with Mr. Sidney Clarke, a prominent English layman. As the result of a careful study of the conditions in the one hundred and twenty-four market towns visited, comprising ninety per cent. of their field, and of the results of work done in years past by the Mission, they returned more impressed than ever with the great openings everywhere, and with the need of changing their methods of work.

Institutional work is likewise being subjected to a careful scrutiny in many centers, and the tendency to unite wherever possible in all work of middle school grade and above is continuing. Even in the matter of theological education, where the Missions are slowest to engage in union work, it is a big question whether all of the one hundred and forty-three different theological institutions (the figure given in the China Mission Year Book, 1914) are needed, and whether by the union of some of these institutions some men could not be released to advantage for other work.

But it is not merely their work that missionaries are studying but their own lives, to see if here, too, there is not some avoidable waste. There is a growing restlessness on the part of many of the ablest workers occasioned by the increasingly great demands upon their time made by mission administration in its various forms. Conferences, annual and other mission meetings, financial work, the superintending of buildings under construction, mission correspondence, the preparing of reports, etc., are so eating into many men's time, that they have reached the point where they say that relief must be found somewhere. Some relief is hoped for in a few of the larger Missions by bringing out business agents and concentrating as much of the mission business as possible in their hands. But there seems little chance of any large relief in some of these other matters until those Missions in which "every one votes on everyone's else work" are prepared to recognize administration as a definite department of mission work and to entrust larger powers to their executive officers.

The year of continuous work, which has been done in following up the student meetings of the spring of 1913, is another fact of great significance. It has brought into the Church a strong body of educated young men, the largest body of the kind that has ever been added to the Church in China in any one year; it has demonstrated that the Bible class is a most fruitful means, if not the most fruitful means, of deepening the faith of these men in Christ, and of strengthening them in their purpose to follow him, and it has shown what can be done in making the work of such Bible classes effective through the careful preparation of the leaders and through thorough organization. Those who, in different cities, have had these Bible classes in charge have placed the whole missionary body



in their debt, not only by what they have done for these men, but by the way in which they have kept their records of the attendance at these classes, and have studied the results that have come from them. These records go far toward explaining the wide differences in the visible results of the student meetings in different cities, and in different churches in the same city. They reveal also the comparative uselessness, if not the actual danger, of planning for large evangelistic meetings, unless those who engage in them are prepared to follow the meetings by thorough continuous and systematic teaching extending over a number of months at least.

Again the year has proved the ease and the value of co-operation between different Missions in evangelistic work. In no other form of mission work is co-operation so easy. Some problems inevitably arise when different Missions unite in church or in school work, but in planning for evangelistic meetings only a minimum of organization is required, and this of only a temporary nature. One is not surprised, therefore, to learn that wherever such union work has been carried on during the past year, the workers are enthusiastic over the results. The few who last year were inclined to stand aloof when such meetings were planned, have been completely won over by the results of last year's work, and there is the heartiest co-operation on the part of all in arranging for this year's meetings. The uniting of all of the Christian workers in each center has not only greatly added to the thoroughness of the plans but has proved of strong apologetic value as well.

Another fact worthy of note are the plans, extending over an entire year, that have been made in the Province of Fukien for evangelistic meetings, which shall reach most of the larger cities in the province. In no city was there a more ready response to the Christian message as presented by Mr. Eddy a year ago than in the city of Foochow. Already during the summer of 1913 plans were begun to extend the work to other parts of the province as soon as adequate preparations could be made. All of the missionary societies working in the province have united in this preparation. Two executive secretaries, a Chinese and a foreigner, have given full time for the past half year to this work. Large meetings of a preliminary nature have been held in each of the cities, which it is planned to reach. The co-operation of the leading officials and gentry has in every case been secured. The directors and professors



of the government schools have been visited and their co-operation promised. Special pamphlets have been prepared to be placed in the hands of enquirers, courses for the Bible classes which are to follow the meetings have been determined upon, and teachers for these classes have been in training. It is expected that in the neighbourhood of one thousand Christian workers from different parts of the province will attend the Workers' Training Conference that is to precede the meetings. The whole Christian Church will follow with their prayers those upon whom the burden of the work will fall during the coming months, and many are already praying that in their provinces also it may not be long before an opportunity is given to follow in the lead of Fukien.

One further fact is of great significance, we believe, to the cause of evangelism in China at the present time. It is the appointing by the China Continuation Committee at its second annual meeting held in May of this year of a Special Committee on a Forward Evangelistic Movement, with Bishop H. McC. E. Price of Fukien as chairman, and the call of the Rev. A. L. Warnshuis of the Dutch Reformed Mission of Amoy to become National Evangelistic Secretary. This action was taken in the desire to carry out the spirit of the following finding of the National Conference of 1913: "The Conference believes that the time is ripe for a great forward movement in the evangelization of special classes in cities. The call is urgent for comprehensive plans carried out with careful organization that will embrace the actual work and the conservation of results. We appeal, therefore, to the churches in China to plan together for a co-ordinated evangelistic campaign in the immediate future beginning with the larger cities. To ensure the success of such a national evangelistic campaign, united effort on the part of the Christian forces in each locality is a first requisite. Recent experience has shown that there is no other line of effort in which the co-operation of all communions is easier to bring about or which is more fruitful in results, and we request the China Continuation Committee to take such action as may be necessary for the prosecution of such a campaign." Mr. Warnshuis has accepted the call extended to him by the Committee. It is hoped that he will be able to take over his new duties beginning with January 15th. He will bring to his new work a rich experience gained in many years of successful missionary work in Southern Fukien, and will

come fresh from the campaign in Fukien Province, with which he has been prominently identified from the beginning, and for which he has been set aside by his Mission for the coming months.

In view of these and many other facts which might be mentioned shall we not again make the watch cry of Carey our own,

"Expect great things from God,  
Attempt great things for God."

remembering at the same time the words of our Master

"I have sent you to reap."

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## The Summer Evangelistic Conferences

**D**URING the summer of 1914 there were held in various parts of China eleven special conferences on evangelistic work, three of which were in West China. Of the eight held in other sections we have received reports of five. Mr. Sherwood Eddy and Dr. W. E. Taylor attended the conferences at Mokanshan, Chikungshan, Peitaiho, and Kuling, where Mr. Eddy's addresses took the principal place. The Rev. E. C. Lobenstine spoke at the conferences at Mokanshan and Kuling; Miss Ruth Paxson spoke at the Peitaiho and Kuling conferences. The conferences that have reported were well attended and were so conducted as to bring about cumulative interest. What was said specially of the Mokanshan conference can be said of all in which part was taken by Mr. Eddy and Dr. W. E. Taylor, that is they were notable for the broad view given of the progress of the kingdom and the inspiration obtained from the view of an advance towards a world-wide evangelistic campaign. Furthermore, these conferences marked the dawning of a great evangelistic movement in China for the success of which the unity of spirit shown and the inspiration received are full of promise. Hints were given also of the great amount of work being done which is often unnoticed, and emphasis was laid on the importance of "follow up plans" and methods of conserving results. In this connection a remark by Rev. G. G. Warren in his report of the Kuling convention probably represents the feeling of the majority of those who attended these conferences. He said he heartily joined in deprecating any attempt to obtain signatures to promises, however

simple and elementary the phrases of such promises may be, unless there is adequate preparation made beforehand to deal with those who sign such promises. To cut the corn and leave the grain lying in the fields is not good harvesting.

#### THE MOKANSHAN CONFERENCE.

Previous to the opening of this conference, several committees made up of men familiar with local problems formulated reports along the lines of country work, city evangelism, and conservation of results. These reports did much to help the conference arrive at a consensus of opinion as to the lines of work most needed. Conservation of results and city evangelism received the chief emphasis in these reports. It was recognised that conditions have greatly changed and that a more friendly spirit to everything modern has resulted in an unprecedented openness of mind to the Gospel. Of this new attitude of mind the cities are the center.

The conference adopted the following findings:—

"We missionaries assembled at Mokanshan for prayer and conference July 12th to 19th, 1914, wish to record our profound conviction: First: that after years of seed sowing in this part of China the time has come in the Providence of God for harvest, and we believe, therefore, that a great forward movement in evangelism should be undertaken.

Second: that, inasmuch as heretofore much of the preaching, hospital and educational work has been inadequately followed up, we propose in future more carefully and prayerfully to conserve the results of these arms of mission service.

Third: that in view of the importance of these conclusions for the extension of God's Kingdom, we ought, and propose to give ourselves increasingly to prayer and work to this end, bearing in mind

- (1) that Bible study is the most fruitful centre of evangelism;
- (2) that we must be willing to count the cost;
- (3) that co-operation is essential;
- (4) that, useful as the suggestions made in the conferences regarding various phases of the work have been, the full benefit will accrue only when we study seriously the published reports, and when workers here and there pledge with each other, and with God, to work out some of the methods.

#### THE CHIKUNGSHAN CONFERENCE.

At Chikungshan, Messrs. Eddy and Taylor arranged to speak at three sessions daily and conducted their first meeting half an hour after reaching the mountain top. Mr. Eddy's addresses were most heart-searching, reviving, and uplifting.

Dr. Taylor's presentation of facts left no doubt in the minds of his hearers that the time has arrived for accomplishing great things. At the special testimony meeting on the following Sunday many testified to the great blessings they had received at this conference. As a practical and tangible result the missionaries of Honan Province, who were largely represented at the conference, have approved of the inauguration of an evangelistic campaign for students in the chief cities of the province, and have appointed a Provincial Evangelistic Committee to arrange for carrying this into effect. This committee has already begun its work, and arrangements have already been made for holding such campaigns in two cities.

#### THE PEITAIHO CONFERENCE.

At Peitaiho the conference on evangelistic work was given the right of way. The attendance was excellent and the interest in the living themes presented was keen. The Preparation of the Workers, the Conservation of Results, Evangelistic Work in Smaller Cities, Towns, and Villages, the Place of Social Service in an Evangelistic Campaign, and other topics received careful attention. As a result of the conference many plans were made for an evangelistic campaign in addition to those to be conducted by Mr. Eddy, the general method decided on being to first use means for reviving the churches, and then through them move out into regions beyond with preaching bands, stopping in a center a month or two, holding meetings, attending fairs, and conducting Bible classes for men and women.

Certain impressions stood out in this conference.

(1) The deep interest expressed in securing suitable campaign literature.

(2) A deep impression that God by His Spirit was calling for a forward movement all along the line.

(3) That if God's people are right with him, and follow the leading of his Holy Spirit, they may confidently expect in the near future a great harvest.

(4) "Trust in God should never lessen our use of means, and use of means should never lessen our trust in God."

#### THE KULING CONFERENCE.

The attendance at this conference has not been equalled since the visit of the Rev. F. B. Meyer. The meeting was presided over by Bishop Roots, Chairman of the China



Continuation Committee. A summary of the leading evangelistic movements of the past twelve months started the conference off with the idea that we have already entered into the glorious dawn of a promising evangelistic movement. Interesting diagrams dealing mostly with the special work amongst students showed the results of such work. These diagrams showed that there had been certain cities where, within twelve months of well attended missions, the number of students who had entered Christian Churches was practically nil, other cities where scores or even hundreds had been added to the membership of the Churches. Such study brought out the necessity of work that went beyond the organization of the Mission itself being undertaken. One of the noticeable features of this conference was glimpses into work that is already being carried on and which is all too little known. For instance, the Rev. E. C. Cooper told of a mission conducted at Pingkiang, a small county town where the Wesleyan Methodist is the only Protestant church. The workers had their hearts fired at the great Changsha Mission and when they got back home set their colleagues on fire, and in the enforced absence through family affliction of the missionary in charge the Chinese church set to work with a will, so that in a week's meetings eight hundred signatures were taken. The impressions received at this conference were not formulated into definite findings, but the inspiration given will bear fruit in greater activity during the coming months.

#### THE KULIANG CONFERENCE.

This conference considered evangelistic work under such headings as

- "Effective Methods in Women's Evangelistic Work."
- "The Use of Volunteer Lay Workers."
- "Bible Study and Social Service."
- "The Discovery and Enlistment of Chinese Christian Leaders."
- "Conserving Results."

As a result of these papers and the discussion thereon certain recommendations were adopted embodying the opinion of this conference.

1. That this conference emphasises the importance in cities of using such methods as guest hall work, "at homes" and special invitations with a view to reaching women not reached by the more ordinary missionary methods.

2. That the conference urges churches and missionaries to assist in every way possible the province-wide campaign to be held this autumn; especially that earnest efforts be made to relate all the missionary stations and out-stations with the campaign in the various centres; and that special attention be given to the enlisting and the training of personal workers and the organization of Bible classes among new inquirers.

3. That this conference thoroughly endorses social service, or the social application of Christianity, as an evangelistic agency, and commends it to the careful consideration of the churches in planning evangelistic work for the coming year.

4. That this conference approves the undertaking of a missionary survey of northern Fukien, confining the inquiry for the first year for the sake of immediate serviceableness, to items regarding the occupation of the field and self-support.

Proper action was taken to make all of these recommendations practically effective.

The conference in its spirit of unanimity and its impressed sense of God's readiness to do great things through weak human instruments gained much no doubt through the nearing approach of the so-called Eddy Evangelistic Campaign in October and November. In thirteen cities throughout the provinces there have been for some months past strong local committees of leading Chinese Christians. They are linked up with a central provincial committee of both Chinese and foreigners. Plans are being laid carefully, prayerfully, expectantly. Stress is being laid not only upon three-days' training conferences in Foochow and Amoy for selected personal workers from all the centres and upon the details of the scientific and evangelistic meetings themselves, but especially upon three months to three years or more of follow-up work. Normal training classes for Bible class leaders and plans for activities along the lines of social service are already well in hand. With a great rising tide of intercessory prayer in behalf of this special effort to bring the Gospel into effective touch with the lives of especially the middle and upper class Chinese the out-look is very promising.

Here is where the friends of the Kingdom all over China can help. An even greater backing of intercessory prayer is earnestly desired by all the leaders and workers in this magnificent enterprise. If God especially bless the Church of Christ in Fukien through this province-wide campaign it will point the way of His leading for other provinces.

## Evangelistic Meetings in North China

W. E. TAYLOR.

**T**HE series of evangelistic meetings which is being held in fourteen cities through China this fall, began in Tientsin on September 16th. The large Honan Guild Hall was crowded to the doors with over 2,000 students and several hundred were turned away. In addition to the daily meetings for students, a special meeting was held for some 1,500 school boys from about twenty institutions, while 1,800 business men attended a meeting held specially for the merchants and gentry. Meetings were also held for women students. On the last day a total of over a thousand inquirers expressed their desire to join Bible classes in order to make a study of the four Gospels and an honest investigation of Christianity. Last year after the meetings in this city five hundred Confucian students were enrolled in Bible classes which were conducted among the students in every one of the fourteen government colleges and higher institutions in Tientsin, while over two hundred of these students were received by the Churches either by baptism or as probationers requesting admission to the Church.

The next week was filled with meetings in the old conservative capital of Peking. The city was entered "in weakness, and in fear, and in much trembling." A great door and effectual was opened unto us, but there were many adversaries. God answered prayer in a marvelous manner. President Yuan Shih K'ai received the speaker and expressed deep interest in the meetings. The Vice-president of the Republic, General Li Yuan Hung, gave the speaker a special luncheon and requested him to address his family and guests, on Christianity as the hope of China. The Ministry of the Interior granted a site for a pavilion for the evangelistic meetings within the Forbidden City itself. This pavilion was just in front of the Imperial Palace. It was placed next to the sacred altar where the emperor annually worshipped the "Spirits of the Land." It seemed of strange significance that near the spot where the emperor prayed to an "unknown God" for fruitful harvests for his people we should have the priceless privilege of proclaiming God as Father and Jesus Christ as Saviour at the beginning of this great spiritual harvest among the students and leaders of China. While the Ministry of the Interior gave

the site, the Ministry of War granted two hundred tents from the army to make the pavilion rainproof. The Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

On the opening day four thousand students crowded the hall and listened with earnest attention. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than three thousand as Mr. Eddy spoke on the sins which are undermining China's individual and national life. On the third night he spoke for over an hour on Jesus Christ, the only Hope of China. More than a thousand men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. The next day at a meeting of 1,500 school boys some 500 more indicated their desire to join Bible classes. A meeting was also held in another part of the city attended by 1,700 of the gentry and business men, and the Board of Trade asked for reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes. Although twenty thousand men had attended Professor Robertson's science lectures the week before, hundreds of these men were refused tickets for the evangelistic meetings, as only a limited audience of students and officials could be admitted. In all more than two thousand inquirers in Peking expressed their desire to study the Bible in classes.

Last year, with far less preparation, five hundred non-Christians were in Bible classes and more than 150 of these were received by the Churches, but the results this year will be much greater than last year. The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative center of China. At one meeting held for inquirers who were deemed near the point of deciding for Christ, there were recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who is providing free education for several hundred students and distributing the Bible to hundreds in the capital. My interpreter was a young man recently converted. His father was the governor of four provinces, his uncle the celebrated Marquis Tsun, China's Min-



ister to England and Russia, his grandfather China's greatest statesman, Tseng Quo Fan. Though a recent convert, he has become a bold witness for Christ. In this small group, there were three men of prominent official position who had all been baptised and become earnest Christian workers during the year.

In addition to the fourteen thousand who attended the evangelistic meetings in Peking, the message was extended to thousands of readers by the twelve Chinese newspapers of the city which published the reports of the lectures, and many of them are continuing a series of articles on Christianity. Over a hundred newspapers in China are already co-operating in this Christian campaign.

Two hundred Chinese Christian young men have been normally trained to lead the Bible classes in conserving the results of these meetings. Preaching places in twelve parts of the city have arranged special Sunday evening meetings for these inquirers to relate them to the Churches, and all the Christian forces of the city were united in splendid support of these meetings which were held under the auspices of all the Churches in the city. About a hundred workers, Chinese and foreign, consisting of representatives from Missions in five surrounding provinces, were present at the meetings to prepare to conduct similar evangelistic campaigns in other parts of China. A splendid organization backed by importunate prayer, is enlisted in following up these inquirers. For lack of time, the speakers had to decline invitations to speak at various non-Christian colleges, but left the city with hearts full of gratitude to God for such undeserved answers to our weak faith.

The crowded itinerary permitted only one half day in Paotingfu. Strangely enough, we arrived on the very birthday of Confucius, the worst possible day for a large attendance of students. In spite of all obstacles, five meetings were held during the afternoon, and five hundred non-Christian students and leading men in this conservative city indicated their purpose to join Bible classes as inquirers. Mr. Eddy stood once again on the evening of that crowded day by the grave of his class mate, Horace Pitkin, in the quiet cemetery which marks the spot where the martyrs fell. At last his dreams are coming true, and he being dead yet speaketh. The blood of the martyrs has proved again the seed of the Church, and China after the last spasm of opposition, is turning to-day, sobered and chastened, with open mind to consider the claims of Christ.

## Religious Experience of Four College Students

JOHN STEWART BURGESS.

**T**HE first student was a native of Hunan Province, of the city of Changsha. At a meeting in the Western Hills for government students he had for the first time presented to him Christianity as a power to enable men to help to solve the problems of the poor, of the ignorant, and of the oppressed in China. At the end of this gathering he stood up and said: "I came out here not believing in Christianity, but I have heard Christianity presented in a new way. The students of my own college and of other colleges in Peking are intensely interested in helping to solve the problems of their country, especially the economic and social problems, and in endeavoring to uplift the condition of the poor and oppressed. We have formed societies, but so far we have been unable to do anything. I see in this conference that the power of Christianity in men's lives is the only thing which will enable them to bring about the results which we so much want. Therefore I have decided to become a Christian." This man returned to his college. In a few weeks he had opened a night school for over ninety servants of that college, where the students taught four nights a weeks. He was also made secretary of a club of sixty men from different Peking colleges, which devoted itself to several forms of social service, such as lecturing on health and hygiene, investigating the condition of the rickshaw coolies, and opening night schools for poor children. This young man was won to the Christian faith because he saw that Christianity gave power to uplift and help the common people of his country, and because it enabled men to sacrifice themselves for the benefit of others.

The second student was a native of Chekiang. He was the head student of his class, and in every way the most brilliant Chinese student which the writer has met. He has read widely in economics, social science, political science, and government. Two years ago on New Year's day he, with another student, decided that they would form the habit of rising early each morning and studying some good book. They did this not because they were interested in any one book, but because they believed it a helpful thing for a young man early in life to form stable habits. They selected the Bible as their study

book. In a few months they had read the Gospels. After a short time Dr. Mott came to Peking. They decided to join a Bible class. Gradually this young man began to think more favorably of Christianity. The one book which was most influential in leading him to the Christian faith was the translation by the Christian Literature Society of a book by Professor James Arthur Thompson called "The Bible of Nature," in which the modern spiritual view of evolution and its relation to Christianity is clearly depicted. One day this young man came to my study. He had in his hand four closely-written pages containing questions which he wished answered. These questions covered the relation of religion to science, comparative religion, the relation of philosophy to Christianity, the questions of the inspiration of the Bible, the divinity of Christ and the miracles, the relative value of idealism, materialism, monism, reasons for belief in the resurrection, in the existence of God, etc. In the months that followed, this young man had long conversations with a considerable number of Christian leaders, and finally he decided that enough of his questions were answered to enable him to become an avowed Christian. He said: "I wish to be baptised by the pastor in this city who is the most scholarly; I believe him to be Pastor Cheng Chin Yi of the London Mission." He went to Pastor Cheng and asked if he could not join his church. He went full of enthusiasm for service, eager to be used in the new Christian life. Pastor Cheng was so impressed with the development in the Christian life of this young man and in his great promise, that he put aside the usual rules of the church and allowed him to be baptised within two weeks. As soon as this man became a Christian he began to do personal work in his college. He led other men into Bible classes. In public meetings he was a fearless witness for his faith in Christianity. He became the head of a club to discuss religious problems, and finally the assistant teacher of a Bible class composed of the students of his own college. It was because this man had his questions answered in a scientific way, and because he had been led by the careful thought of a group of Christian teachers to believe that Christianity is in harmony with the verified results of science that he had made his decision.

The third student was a man from the province of Chihli. He was energetic, a natural leader, an ardent Confucianist and patriot. In years gone by he had hated Christianity with a

bitter hatred as a foreign institution that was leading men away from all that was best in the past of China. In 1911 he went to a meeting at the American Board Mission, at which Dr. George William Knox of Union Theological Seminary, one of the great Christian apologists of America, made an address. Dr. Knox gave his proofs for the existence of God. According to the arguments presented, God was the embodiment of all the highest good in life. He was the power who gave the highest benefits to the individual and the highest blessings for society. All that was good in the world came from him. To this student such an idea was entirely new, and he began to consider whether there might not be a God. Gradually he came to have the conception of a personal God. He with the other student I have mentioned, were the two who decided on New Year's day to study the Bible daily. He, too, joined a class after the Mott meetings. He was eager for religious experience. He was eager to have in his own heart the power of the new faith which he had seen in other men's lives, and he was eager for his nation to have this religious dynamic. A month ago he told Mr. Eddy that he believed with his intellect that Christianity was true, but that he had not as yet experienced the benefit of the Christian religion in his own soul. Mr. Eddy said: "You never will experience those things until you definitely make your decision to follow Christ. If you will, the experience of the new life will come and grow." He said: "Then this day I will become a Christian." That night I happened to pass the room in which he was staying and saw him writing in his diary. He said: "I am writing about my decision to-day. I have decided to be a Christian. This is the great day of life." The phase of Christianity which won this man to accept it was that Christianity is the power that will give fulness of life to the individual and social progress and betterment to the nation.

The fourth person was from Chekiang Province, a friend of the second one I have mentioned. He had been gradually won to a belief in most of the principles of Christianity through the arguments and conversation with his friend. But there was in his heart a deep bitterness against an enemy who had harmed him, and he could not understand the doctrine of forgiveness of one's enemies. He said a month ago to Mr. Eddy: "I believe in most of the teaching of Christianity, but that teaching that a man should forgive his enemies is quite



impossible. I cannot believe that a man can do this. Nothing short of a miracle can make a man forgive his enemies." Mr. Eddy replied: "What you say is quite true. Only the miracle of the new life given by Jesus Christ can enable a man to forgive his enemies." This satisfied the inquirer and he decided that night to be a Christian. He was won by the appeal of Christianity to satisfy the problems and needs of his own heart.

The aspects of Christianity which won these four men are the aspects of Christianity which, if emphasised, can win thousands of others. If the Church in China and Christians are enthusiastic in their teachings and in their deeds of service and brotherly love to help the poor and the oppressed and the prisoner and those in economic distress, many students, eager to help their country, will be eager to accept the Christian faith.

The second student whom I have mentioned who joined the Church so eager and enthusiastic for service told me six months after he had been baptized in the church that he was at that time no more an active member of the church than the day he joined. He had never been asked to do any service of any sort whatsoever, and the benefits he had received were hearing sermons, but the service he had been enabled to do was nothing.

In the next place the intellectual appeal, an intelligent and modern apologetic for the Christian faith, showing that Christianity is not based on dogmatic assertion but is in actual harmony with scientific truth, and that a deep appreciation of science will make us better able to understand Christianity, is another method which may be used to win men to the Christian faith. For many years the Mission Boards have realized that in India there was a great need for men specially trained in apologetics to lead the students into Christian faith. Perhaps the Indians and the Japanese are more keen in philosophical speculation, but probably there are no students in the world who are more deeply interested in the relation of religion to moral and social problems, and the relation of religion to science, than are the Chinese. The careful thought and preparation of our best students is none too good to win these men to the Christian faith.

The third appeal which wins students to Christ is that Christianity is that which will help the nation and help the individual to be more useful to his nation. It gives a fullness of life, it enables a man to be a better citizen, it encourages

people in civic righteousness and in abolishing evil practices. The church whose members are actively interested in public affairs and whose sermons are vitally touched with the public interests of the day, this sort of a church will attract the government students.

The fourth student was won, as we have seen, by that argument which is most powerful in winning all classes of men—that Christianity can alone satisfy the needs of the human heart; can alone help the sinful and weak and give comfort to the sick and sorrowing. Dr. Mott's powerful appeal in Peking at a great meeting of students that Christianity is the force to help a man to overcome his temptations won many hundred students to a favorable attitude toward the Christian religion.

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## Recent Developments and Experiences in Two Large L. M. S. Country Fields in North China

A. C. B.

**T**HE condition of many of the churches in these districts has been for some time a source of discouragement to the workers. There have been stagnation in the spiritual life of the Christian communities, a lack of the evangelistic spirit, self-centred satisfaction and no sense of responsibility for heathen neighbours. The leaders of the Churches have been obsessed with various plans for the development of self-support with no vision of expansion, a sickly plant being fostered with much difficulty in a hothouse atmosphere. A year ago Mr. Sidney J. W. Clark of London visited us with the express purpose of making a complete survey of the two fields in company with the missionaries and leading preachers. The object in view was to visit as far as possible all the market centres in each *hsien* (9 *hsiens* in the Tsangchow district and 14 in Siaochang), and to secure full details regarding the population, educational facilities, and any special features characterizing each strategic point. The surveys involved hard travelling in each area. In one 124 market centres were visited, in the other over two hundred, about 80% of the total. The best available maps of that section of the province had been secured, and at the conclusion of the survey a new map was made showing clearly all the strategic centres in their relation to existing work.

The value of this enterprise was early manifested in the new and overwhelming vision that came to each member of the surveying parties of the greatness of the need, and the wonderful opportunity throughout the length and breadth of each district.

During our tour we established friendly relations with the educational authorities and leading gentry in several new centres, sent packets of Christian literature by post to them on our return, and received from each individual a cordial letter of appreciation and thanks. Certain conclusions were forced upon us.

1. The urgent need for a widespread evangelistic movement on a definite plan in and from all centres occupied by the Mission.

2. The prime necessity for intensive work in each Church throughout the district as a preparation.

3. The work can be best done by bands of picked workers occupying each centre for at least three weeks, holding classes for the Christians, but giving part of each day to thorough evangelistic work in the neighbouring villages with all available workers at disposal—voluntary and paid.

4. Solution of vexed problem of self-support lies along the line of a wider evangelistic movement.

5. Vital relation of proposed evangelistic campaigns with work of the hospital. Old patients, isolated Christians and enquirers scattered over the area to be linked up.

In the Tsangchow Hospital there is a copy of the special survey map in the wards, and a red dot on the map marks the village of each enquirer.

For most of last winter the writer with several trusted helpers was engaged in combined intensive and extensive work at four centres in the Tsangchow field. In one centre we stayed a month, and at others never less than three weeks. The results were cheering beyond all our expectations. Moribund churches were revived, lapsed members restored in many cases, the Christians encouraged, and the workers fired with new enthusiasm as they saw the work growing. A new spirit of hopefulness has come over the churches, and the leaders have realized a new call, and a new zest for service. Plans are now being developed for evangelistic work during the coming winter in new centres hitherto untouched by Christian influences. The missionaries and Chinese preachers of the two areas in question are meeting together early in the autumn for a fortnight's conference, and we are expecting great things of God as we face our common task in reliance upon Him.

## Summer School Efficiency

E. G. TEWKSBURY.

**C**HINESE workers from eleven provinces and fourteen denominations; speaking a dozen dialects; presiding elders, country evangelists, professors and students; the Summer School building, a made-over barrack; the food, a compromise—rice for the Southerners, *mien* for the Northerners; the weather,—usual heat, unusual rain.

The problem: in eight weeks, under the above conditions, to give such training in Religious Pedagogy and Sunday-school Method as would be *worth while*.

To solve the problem: the following methods, some of them perhaps unique for a school held in the summer, were adopted:—

### I. A SPECIFIC TASK-IN-VIEW AS STUDENT INCENTIVE.

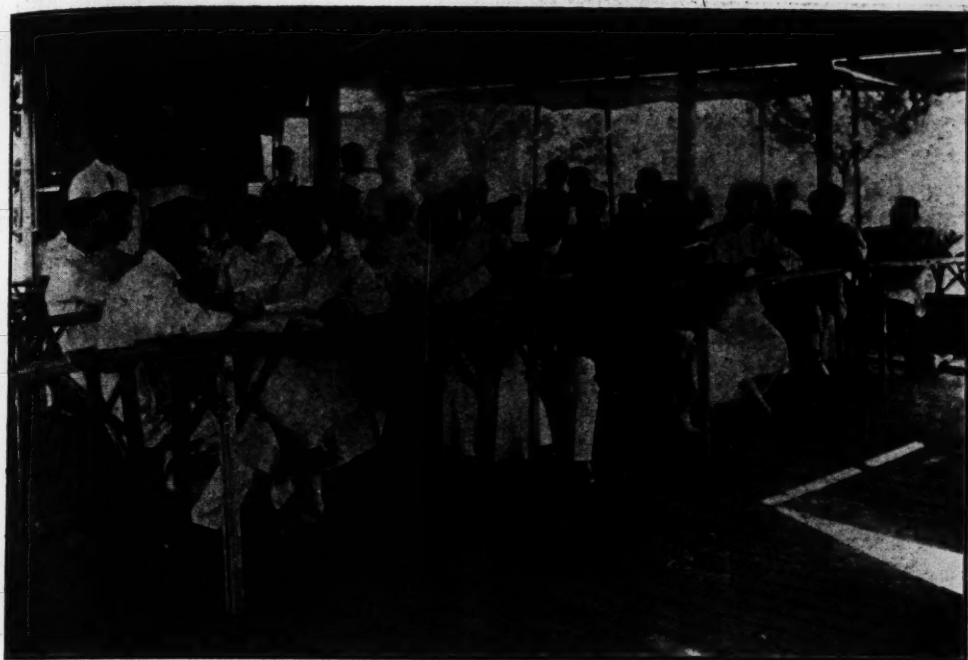
Only those were invited to attend who could be set free for whole or part time on their return to do special extension work for the promotion and improvement of religious education. There were two reasons for making this a condition of attendance: first, that the men themselves might be thirsty, eager to fit themselves for an already assigned duty. Second, that the Missions might more fully realize a responsibility on their part to "follow up" summer convention work. The outcome was above all expectation. More than half of the men came with and returned to specialized tasks.

### II. SPECIALIZED KNOWLEDGE AS THE INSTRUCTOR'S QUALIFICATION.

If training for special tasks, not general inspiration, was demanded, specialists would need to be the instructors. At present few missionaries have specialized in Religious Pedagogy and Sunday-school Method. But such is the stress that is being placed upon this work in theological and other colleges in the home lands that it cannot be long before the missionary who does not place emphasis upon the teaching function of the ministry will be an exception.

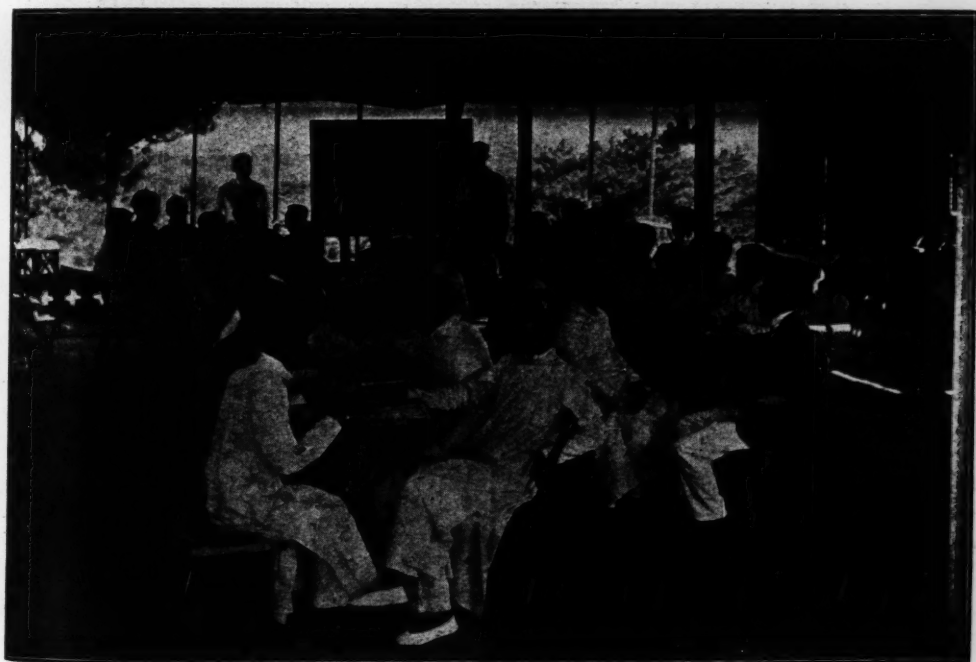
The General Secretary of the China Sunday-school Union, ably assisted by Prof. J. B. Webster of the department of Religious Pedagogy and Sunday-school Method at the Shang-





*No. 1. The "Pupil-discussion" Study-teaching Method.*

Co-operative discussion, two by two, of a study "problem" presented and later summarized by the teacher.



*No. 2. The "Group" Study-teaching Method.*

The "problem"-lesson received from the teacher, discussed and reported upon by organized groups.

**"Study-teaching" at the Deltaibo Summer School, China S. S. Union.**



*No. 3. The "Relay" Study-teaching Method.*

The class divided. The teaching given to one section passed on to individuals of the other. The work proved, by shift, and return passes.



*No. 4. A Teacher-training Preparation Class.*

Co-operative preparation for teaching class of village urchins. Deciding aim, point of contact, expression, follow-up, etc.

**"Study-teaching" at the Deitaiho Summer School, China S. S. Union.**

hai Baptist Theological Seminary, conducted the summer's instruction. Lectures were also delivered by the Rev. W. F. Dawson, on *Child Psychology*; by N. S. Hopkins, M.D., on *The Brain*, etc.

### III. PRINCIPLES FOR TEACHING MATERIAL.

It was necessary that the students should return as Practical Specialists. A Practical Specialist is able to bring universal laws practically to bear upon specific local problems. He can help to solve the "how," because he knows the "why."

Foreign Sunday-school methods and organization are exotic. The root principles from which these methods have grown are, however, indigenous to the world. The China Sunday-school Union wishes to train real investigators and solvers of difficulties. We hope to equip our men, not with cut-and-dried Sunday-school plans, but in such a way as to enable them to sit down beside the country pastor, helpfully study the local soil and conditions of growth, and give such suggestions as shall make sure that the Sunday-school product may be an indigenous product and bring forth fruit.

### IV. CO-OPERATIVE STIMULI FOR THE STUDY-TEACHING PERIODS.

The more or less non-compulsory, free-and-easy spirit in a school conducted during the summer makes the enforcement of regular school routine study and drill impracticable. Individual attention and mental activity are best stimulated by co-operative and social group work upon definite "problems" suggested by the leader. Three co-operative methods, which we have called Study-teaching Methods, viz., "Pupil-discussion," "Relay," and "Group" Study-teaching, were invented and used at the Summer School, to secure self-activity on the part of every student and for the whole instruction period. These methods are illustrated in photographs Nos. 1-4.

A group of missionaries who tested these study-teaching methods one morning in the Peitaiho Assembly Hall, can testify to their usefulness in securing sure activity from every student in a group. They are applicable not only to summer school work, but to any sort of class-work, to country Sunday-school work, to adult Bible class work, etc., etc.

## V. "PRACTICE TEACHING" AS THE APPLIED WORK.

A specific task-in-view, a specialist for teacher, principles for the lesson, and any amount of co-operative stimuli will not take the place of the student's own laboratory work. Our beautiful laboratory was among the pine trees on the slopes of the Lotus Hills at Peitaiho. Selected groups of scholars to be studied and taught were available for "practice teaching" and "criticism teaching" for half of the school term. Every would-be specialist had his chance to diagnose these cases and test his pharmacopoeia. There are few better ways to incarnate a principle of educational psychology than by facing a group of village urchins! Certain of these incarnate-principle methods are illustrated in the accompanying photographs, Nos. 5-8. *Applied* learning usually comes from *doing*, or perhaps more truly in this case, from teaching. *Learning by teaching* is a motto of the Sunday-school Movement.

An experience of five summer conferences seemed to indicate the use of the above somewhat peculiar methods. The real test of the efficiency of this Summer School, as of all like schools and conventions, comes at the home-going, when the special task-in-waiting becomes the present duty. Purposeful, specialized, fundamental, co-operative study accompanied by actual teaching ought to make men "meet for the Master's use."

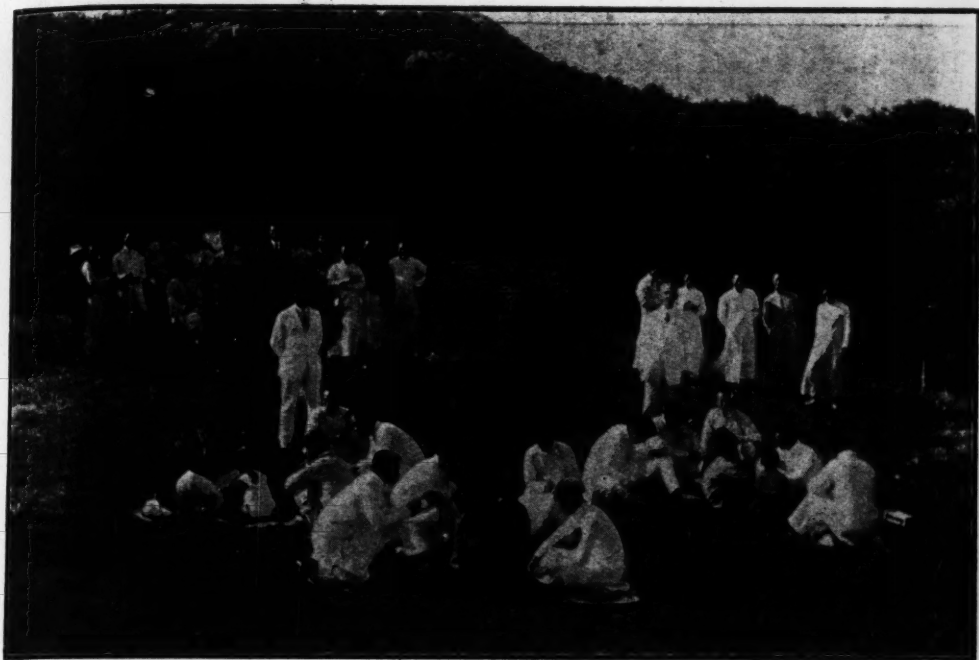
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### The Sixth Meeting of the Executive of the China Continuation Committee

**T**HE Sixth Meeting of the Executive of the China Continuation Committee was held in the Union Church Hall in Shanghai, September 17th and 18th. There were present: Bishop L. H. Roots, Dr. G. H. Bondfield, Bishop J. W. Bashford, Dr. Thomas Cochrane, Mr. Shen Wen-ch'ing, Mr. C. T. Wang, Dr. F. D. Gamewell, Mr. D. E. Hoste, Mr. F. S. Brockman, Dr. D. Duncan Main and the secretary.

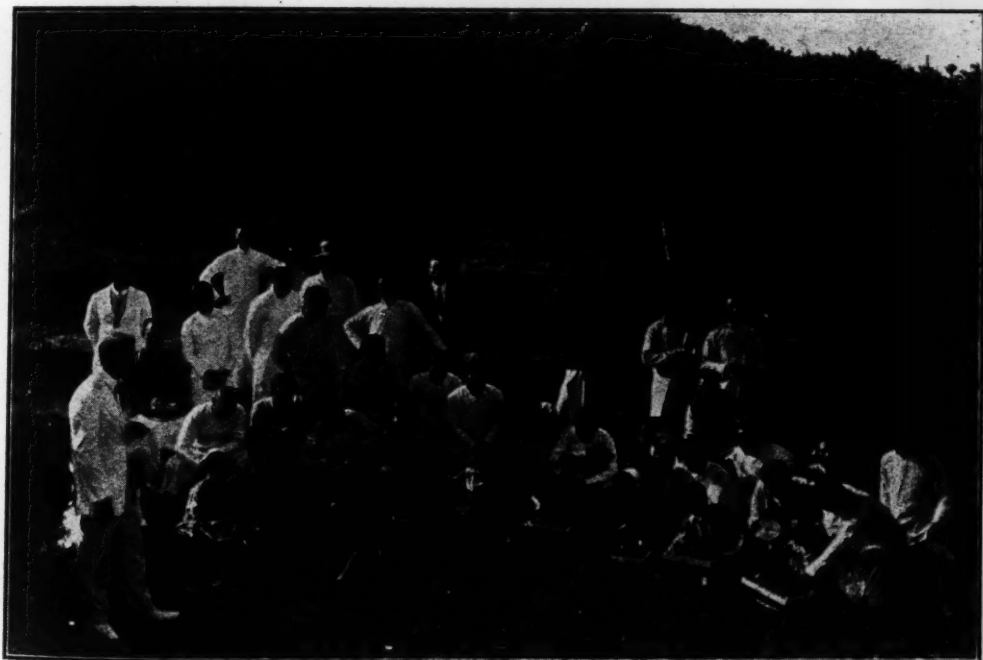
Mr. Zia Hong-lai tendered his resignation from the Executive and from the chairmanship of the Special Committee on Uniform Terms, a Hymn Book, and a Book of Prayers, owing to the condition of his health. Rev. Ch'en Ch'iu-ch'ing of the London Missionary Society, Amoy, was elected to fill the vacancy thus made on the Executive Committee, and Rev. Shen Wen-ch'ing was elected chairman of the Special Committee on Uniform Terms, etc.





*No. 5. Telling the Bible Story.*

Small classes of village urchins, listening to story prepared in Teacher-training class.  
"Critic" teachers taking notes.



*No. 6. Children's "Expression" Work.*

In this case using individual sand-trays. Teachers watching with professional interest the results of their story-telling.

**"Practice Teaching" at the Peitaiho Summer School, China S. S. Union.**



*No. 7. Large Sand-table Work.*  
Supplements the children's own "expression" work.



*No. 8. A Blackboard "Practical Illustration."*  
Drawing an incident from everyday life, suggesting to the children a future follow-up activity.  
**"Practice Teaching" at the Peiaibo Summer School, China S. S. Union.**

Dr. J. C. Garritt was elected a member of the Continuation Committee and of the Executive Committee (under resolution No. 51 of the Second Meeting of the China Continuation Committee), to fill the vacancy made by Dr. J. Walter Lowrie's prolonged absence from China.

Letters received from Pastor Ch'eng Ching-yi show that he has been making a satisfactory recovery during the past months, and that his physicians approve of his return to China this fall. Pastor Ch'eng was due to leave England on September 12th, and missionaries and Chinese Christian workers will all rejoice that the committee is soon to have Pastor Ch'eng's services.

The secretary reported that copies of the Minutes of the Second Meeting of the Continuation Committee had been sent to the secretaries of all mission organizations in China, and to the secretaries of the home societies. Approximately one thousand copies of the Chinese Minutes were sent to Chinese pastors and other Christian leaders in China. Reports of the meeting of the Continuation Committee have also appeared in the CHINESE RECORDER and in the China Mission Year Book.

A letter from Rev. A. L. Warnshuis, accepting the call of the China Continuation Committee to become National Evangelistic Secretary, was presented to the meeting and the following resolutions were adopted: Resolved:

That this Committee records its deep sense of the goodness of our Heavenly Father in opening the way for and leading Rev. A. L. Warnshuis to accept the position of National Evangelistic Secretary.

That this committee assures Mr. Warnshuis of its appreciation of the sacrifice he has made in deciding to give up the sphere of work in which some of his best years have been spent, and in which his labours have been signally successful; assures him, also, of its sympathy in the difficulties and personal inconveniences he will encounter in entering upon the new duties to which he has been called, and, further, repeats its promises of hearty support and prayerful co-operation.

That this committee acknowledges the generous consideration with which Mr. Warnshuis' colleagues in the Amoy Mission and his Board in New York have dealt with the request for his release for special service in connection with the China Continuation Committee, and recognizes the seriousness of the loss which the Mission and the Board will sustain by Mr. Warnshuis' removal from Amoy. Notwithstanding this loss and the extra burden which now fall upon the Mission and Board, we re-affirm our conviction that the importance of, and urgency for, a forward evangelistic movement is a justification for the call of Mr. Warnshuis to this new work. This committee also urges most strongly that he be set apart for the whole of his time.

That this committee expresses the hope that the Board of the Reformed Church in the U.S.A. will continue to retain Mr. Warnshuis on its list of missionaries and provide his usual salary, it being understood that all extra expenses will be borne by the China Continuation Committee.

The secretary reported the following resolution passed by the Publications' Committee and the Directors of the Christian Literature Society: "Resolved that we view with sympathy the co-operation of the Continuation Committee and the Christian Literature Society in preparing the China Mission Year Book, English edition, and that we gladly offer the same as a medium for publishing articles and statistics furnished by the Continuation Committee, subject to the usual supervision of the editor." There was also a letter from the editor of the China Mission Year Book, asking for a definite assurance that the committee would undertake the directory and statistics for the 1915 edition of the Year Book.

It was resolved that the Executive Committee of the China Continuation Committee undertakes the annual collection of mission statistics for China from this date, and that such statistics, when collected, be placed at the disposal of the Christian Literature Society for use in their Year Book, but that this Executive Committee is not prepared at present to undertake the preparation of a mission directory.

The China Continuation Committee will accordingly endeavour to collect general statistics of the work of the Missions for the year 1914, and these will be published in the China Mission Year Book of 1915. The headings of statistical forms prepared by the Special Committee on Statistics of the Edinburgh Continuation Committee with the additions adopted by the China Continuation Committee at its May meeting will be used. It will greatly facilitate the work of the Committee in collecting these statistics, and save others unnecessary correspondence if those appointed in each Mission to prepare statistical returns for their own Mission will send their names and addresses to the secretary. Statistical sheets will soon be ready and may then be obtained upon application to the secretary.

That the collection of statistics for the whole of China is desired both by missionaries and board secretaries is evident from the interest with which the Christian Literature Society's statistics, collected for the Year Book, have been received. A study of these for 1914 with the charts made from them reveal a good many inaccuracies, and it is of great importance, if these general statistics are to be made a basis of comparison for the sake of studying the development of mission work in China, that steps be taken to make them as accurate as possible. The China Continuation Committee, therefore, at their May meeting decided to call a Statistical Secretary. They are now able to announce that there is an excellent



prospect of securing in the fall of 1915 the services of Mr. Charles L. Boynton for this position, and that his salary will be privately met.

With reference to the expression "official organ" of the China Continuation Committee used of the CHINESE RECORDER in the minutes of the committee's meetings (First Meeting of the Executive Committee No. VIII, Second Meeting of the Executive Committee No. VIII. 3, Minutes of Annual Meeting page 26), it was resolved that these words be hereafter dropped, and that it is understood that the magazine is only to be used as a channel of communication for reports, etc., from the China Continuation Committee, inasmuch as the committee has no right of control over the Editorial Board of the magazine.

Dr. Main reported that he had been unsuccessful in securing the services of a secretary for the Medical Missionary Association, and that he did not anticipate such a man being forthcoming within the present financial year. The committee felt sympathy with Dr. Main and the Medical Missionary Association in their disappointment, and noted that the salary for the secretary would not be called for within this financial year.

The treasurer brought in a report covering the first five months of this fiscal year, April to August inclusive. All obligations have been met, and there was a balance on hand, but it was voted that in view of a probable difficulty in raising the funds for the budget of the current year, the estimated expenditure be referred to a special committee consisting of the members of the Executive Committee residing in Shanghai, for a thorough revision and for a report at the next meeting of the Executive.

A communication from G. Miles, Esq., secretary of the Central China Religious Tract Society, urging that the China Continuation Committee undertake to assist the World Evangelical Alliance to secure a more general observance of the week of prayer in China, was received, and it was resolved that the China Continuation Committee correspond with the secretary of the World's Evangelical Alliance with regard to the organization of the week of prayer in China, and that we appeal to the World's Evangelical Alliance for funds sufficient to print the usual program for the use of the Chinese Churches. The committee is informed that programs for the Week of Prayer for 1915 either in Wenli or in Mandarin may be obtained free of cost from the headquarters of the Central China Religious Tract Society in Hankow. All missionaries and Chinese pastors are asked to assist in securing the observance of the week of prayer throughout the Christian churches in China.

The committee spent a good deal of time discussing the bearing of the war upon mission work in China, but decided not

to take any action at this time beyond the following resolution :  
"That in the use of any funds contributed for the relief of distress arising from the war, which the committee might be asked to administer, and in case of any special emergency arising, we authorize the secretary and the honorary treasurer and the members of the Executive Committee residing in Shanghai in connection, if practicable, with the chairman, to act for the Executive Committee and, in case the crisis becomes sufficiently grave, to call together again the Executive Committee."

The committee has thus far issued no appeal for funds to assist Missions that are affected by the war. The committee has, however, been asked both by the Kuling and the Peitaiho communities to distribute offerings raised by them. Most appreciative letters have been received from those Missions who have been the recipients of this expression of Christian sympathy.

It is understood that the secretaries of the missionary societies in England and America are considering the question of raising a Missionary Emergency Fund to assist those societies whose work in different parts of the world will be seriously imperilled by the war, but no definite information has been received regarding the outcome of their deliberations. Unless some such action is taken some of the societies are likely to be in need of help if the war continues.

Interim reports were presented from the following Special Committees :

- On a Forward Evangelistic Movement.
- On Survey and Statistics.
- On Business and Administrative Efficiency.
- On the Social Application of Christianity.
- On the Training of Missionaries.

It was resolved that in view of the fact that the Executive learns that the language schools are likely to have a smaller attendance this year the Executive raises the question whether this will be a favorable time for the visitation of these schools. If, however, the time is favorable in the judgment of the Commission, the Executive Committee would deprecate a postponement of the proposed visit. In any event the Executive hopes that the Committee on the Training of Missionaries will present the conclusions as to the methods of language study, which may be drawn from the data which are now in hand and which may be collected during the year.

It was arranged that the next annual meeting be held in Shanghai on May 4th to 8th, 1915, and that the next meeting of the Executive Committee be held in Shanghai in the middle of February.

E. C. LOBENSTINE,

*Secretary.*

Office of the China Continuation Committee  
29 North Szechuen Road,  
Shanghai.

### 3n Memoriam.—Marjorie Lewis. An Appreciation.

"**T**O what purpose was this waste?" asked the Lord's disciples, when they saw the lavish gift of a woman's love poured out in seeming wanton uselessness. And may be in some hearts the same question will frame itself, in face of the fresh loss that has fallen upon the Shensi Mission, in the death of Miss Marjorie Lewis. After only eighteen months in China, she has been called from earthly service to the heavenly, and those who knew and loved her here, sometimes find the question "Why?" rising unbidden in their hearts. Why the long years of training and preparation? and then, after only eight months in the city which was to have been the scene of her life-work, the swift call to the presence of the King!

During the short time she has been with us, Miss Lewis has taken a place in all our hearts which it will be difficult to fill. Both intellectually and in other ways, she was peculiarly fitted to be the successor of Miss Beckingsale, whose place in the Sianfu Girls' School she came to fill. The keenness with which she entered on the study of Chinese, first at the Peking Language School, and later here, had carried her far; her first examination was passed with honours, and she was already able to give considerable help in the school.

The value of her intellectual gifts was still further increased by her strenuous training at the Royal Holloway College, where she took her London B.A. degree; and by the many years of practical teaching experience which followed, and which gave her a wider outlook upon life, and a fuller realisation of its possibilities. "She was so *sane*," a friend said of her, referring to the balance of her mind, and her kindly understanding, sympathy, and the keenness with which she entered into work or play.

But it is above all else her qualities of heart and soul that will ever be a fragrant memory for those she has left behind. One has rightly said of her, "She gave herself unreservedly to the service of Christ, and never drew back." The few sentences she spoke, when she was farewelled by the committee before leaving England, were characteristic of the whole trend of her mind, for the chief thought uppermost then was one of thankfulness for the months spent at Carey Hall, and the help she had received from the spiritual tone and teaching there.

Only a few days before she was taken ill, she spoke at our weekly Prayer Meeting, on Psalm 105: 14, "He suffered no man to do them wrong." After enumerating the troubles through which the Israelites had passed, and the kings and peoples who apparently *had* wronged them, she showed that in God's great



wisdom and love, all these seeming evils were over-ruled for the good of His people; just as now both great troubles and the small vexations of daily life may turn out for our good, through His working. "He may permit what seems evil to work against us, but after all, it is *His* hand that guides the arrow, and determines where it shall strike." Surely she could not have spoken a more fitting word, had she known it would be her last.

Some words written on a slip of paper and found after her death, are an index of her spirit—"Take my heart, for I cannot give it Thee, and put away everything that hinders me from being altogether Thine." Only those who knew her best, knew also the intensity of her longing for a life of unbroken communion with God, and that the very strength of this desire made her keenly sensitive to anything that hindered spiritual life. "The clouds are gone, and the sun is shining again," she said joyfully one morning, after a time when prayer had been difficult. Now the sun is always shining for her, and the clouds will never more veil His face.

Only a few weeks ago, we had a talk as to how best to lay the needs of China before students in women's colleges at home. These lines will perhaps be read by some such, who are standing at the parting of the ways, and to whom the question comes, as to one of old, "Whom shall I send, and who will go for us?"—to China, to India, or may be to the homes close at hand? Yet wherever it be, is there a nobler life-purpose than this,—to spend every power in our Lord's service, for needy ones in dark places, and to break the alabaster box at His feet, till the whole house is filled with the odour of the ointment?

M. M. SHORROCK.

Sianfu, August, 1914.

## Our Book Table

"PROPOSALS FOR A CENTRAL MISSIONARY COUNCIL OF EPISCOPAL AND NON-EPISCOPAL CHURCHES IN EAST AFRICA." By FRANK WESTON, D.D., *Bishop of Zanzibar*. London: Longmans, Green and Co. 1914.

One sympathizes a good deal with Bishop Weston of Zanzibar. He is described, by one who seems to know him well, as "a true orator, possessing a most attractive personality, and full of enthusiasm." He must be conscious that his feeling constrained to be hostile to the act of Christian fellowship at Kikuyu is a painful experience. The way of peace for us all is to try to understand each other, and to make ourselves understood. This pamphlet is an effort in this direction, but it does not carry us far. In it Bishop Weston sketches proposals for a "possible plan of coöperation between Episcopal and non-Episcopal Churches," which, he says, has long been in his mind. He, too, is longing for coöperation, if not yet for unity.

But a difficulty at once occurs to the reader. In his "Open Letter" to the Archbishop of Canterbury, Bishop Weston has com-



plained that the Primate has already "prejudged the matter" by speaking of the religious bodies concerned as "branches of the Church of Christ." Is it then by inadvertence that the Bishop in these proposals speaks of "non-Episcopal Churches," while he disallows the Archbishop's calling them "branches of the Church"? Hail to all such inconsistencies of language! They illustrate the anomalies of our divided condition. Each body knows that it cannot speak of itself as "the Church," and most of us feel grave doubts whether the phrase "a Church" be a legitimate one at all. This pamphlet proposes the formation of a "Central Missionary Council of East Africa," but the constructive plan of a constitution, the definition of duties, and still more the definition of limitations, are somewhat crude, and offer little prospect that this scheme will ever become operative. It is only fair, however, to remember that it is planned for East Africa, where the present Church membership justifies a preponderating representation of the Anglican Communion. It need not surprise us that the scheme is quite unfitted for imitation in China. From any standpoint within the Church in China, it would serve no purpose to criticize this scheme in detail.

The division of the Churches concerned into "Episcopal" and "non-Episcopal" is conventional and convenient, but it suggests far-reaching thoughts. The living Church cannot be described by "*nons*." A Presbyterian fails to recognize himself or his Church as "non-Episcopal." He belongs to a Church order which has always held fast the historic Episcopate of the New Testament, and to him it is unthinkable that a Presbyterian Church should be, at the same time, "non-Episcopal." To him this episcopate has the authenticity of an apostolic origin and a historic succession. Its identity is not based on dubious chartularies from Rome or Avignon, but on the recognizable likeness between the Presbyters of to-day in Africa or Canada, in China or in Scotland, and these described, in essentials, in the Epistles to Timothy and Titus.

The proposals end with an Appendix containing a form of service for the Council, of which it is difficult to speak. At first sight it seems to be a Communion service, but when the vital point is reached, under the heading "An Act of Communion" the members of Council are to say, "O Lord Jesus Christ, Bread of Life and King of Love; for our sins' sake I may not now receive Thee sacramentally." The actual words are quoted lest any description of them should seem incredible, and without comment, because comment is impossible. It is enough to feel sure that neither in East Africa nor elsewhere will Christian men ever come together to offer this as their response to our Lord's appeal, "This do in remembrance of Me."

This pamphlet offers no solution of our difficulties, but it may serve a useful purpose if it teaches us our need of patience with each other. The questions raised by Bishop Weston will soon receive full and impartial consideration from the Archbishop and the consultative Committee of Bishops to whom they have been referred. Let us help them by prayer for their guidance by the Spirit of Truth, Who is also the Spirit of Love.

J. C. G.

CHINA'S DAYSPRING AFTER THIRTY YEARS. By FREDERICK BROWN, F.R.G.S., of Peking, etc. With Forewords by the late Sir Robert Hart, K.C.M.G., and the Rev. F. B. MEYER, D.D. Introduction by Rev. T. A. SEED. London: Murray & Evenden, Ltd.

This book is printed in clear type and on 'feather-weight' paper. Its importance, however, seems to us scarcely to call for such a 'bush' as Mr. Brown has thought well to give us in a personal preface, two forewords and an introduction; for those who have read the author's earlier book, "From Tientsin to Peking," will see that the present volume is very largely a reprint. The illustrations are good although we think the author might have been content with one photograph of himself instead of three, especially as he appears in at least two other illustrations.

At this late date there must be some special justification for telling us once again the story of the march of the allies to Peking in 1900, and we have not found such a justification in the book now before us. The relief of the Legations can never be forgotten, but there are now many permanent memorials and stirring accounts of that achievement.

The last chapter, headed "The Subsequent Awakening," scarcely justifies the somewhat puzzling title which the author or publisher has chosen. So far as Mr. Brown describes to us the reconstructed Chinese Church, the faith and characteristics of some of its members, the breadth of the present opportunity and the progress which education has made, this chapter is helpful; but his survey is extremely limited and never gets far beyond the Mission and district with which Mr. Brown was connected. We are told that the Revolution, fall of the Monarchy, and establishment of a Republic, will be dealt with in a subsequent volume, but this hardly compensates for our disappointment at the meagre account of China's awakening which the present volume supplies.

H.

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UNPOPULAR GOVERNMENT IN THE UNITED STATES. By ALBERT M. KALES, Professor of Law in Northwestern University. University of Chicago Press.

This book is calculated to interest any student of Civics, but is of special interest to the American citizen. As the title indicates, the author does not believe that the United States has popular government. He has coined a new word, which seems to be a good one, *viz.*, politocrat, by which he means those who make politics their sole business or profession. The burden of the work is a plea for "government by commission," as it is called in the United States, that is, electing a very few men, five or six, and placing in their hands the conduct of the government of the city or state. He shows vividly how impossible it is for even the conscientious and intelligent voter to know the men who are nominated for the various offices. He gives a fac simile ballot, used at the last Presidential election in Chicago, which contains no less than three hundred and fifty names, and says truly that it is impossible for even the most intelligent voter to know the qualifications of all these men for the offices they are willing to fill. How then is it possible for the ignorant voter? To

help the voter in his choice a class of men has arisen, which may be called the advisory board. They are self-appointed and generally hangers-on of some prominent "politocrat" and able by persuasion or baser means to "swing" a larger or smaller vote to any ticket. Now, says the author, it would be possible for even an unintelligent voter to know much about, say, five men. Therefore elect five men and give them absolute control of the government. Allow them to appoint all subordinates and be personally responsible for the conduct of affairs. In a State or City like New York the author does not seem to see that, where thousands of subordinates must be employed, it would be next to impossible for these five men to know the qualifications of all their employees. Though "government by commission" has been tried successfully in a few of the smaller cities, it has yet to be proved that it will do away with "unpopular government."

H. V. S. M.

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THE AMERICAN-JAPANESE PROBLEM. A STUDY OF THE RACIAL RELATIONS OF THE EAST AND THE WEST. By SIDNEY L. GULICK, M.A., D.D. *Prof. in Doshisha Univ., and Lecturer in the Imperial Univ. of Kyoto.* N. Y. Chas. Scribner's Sons. 1914. Pp. 349.

This handsomely illustrated and carefully indexed work is an important contribution to a mutual comprehension between West and East. In nineteen chapters the whole question of the inter-relations between Japan and the United States is viewed and reviewed in all its aspects, and the conclusion is reached that a satisfactory and an enduring settlement can only come about through a larger mutual understanding, and a recognition of the other's point of view. The concluding chapter, "Outlines of a New American Oriental Policy," is a statesmanlike effort to show how the relations of the two countries may be and should be put upon a footing of permanent friendliness. This book is to be regarded as the most important of Dr. Gulick's volumes in English. In California in particular prejudice against the Japanese is often so strong that it is not at all sure that the book will have due weight. On this account especially it ought, notwithstanding, to be a useful forerunner of the coming celebration in 1915 of the Panama Canal opening. For even those most hostile to Japan are presumably willing to welcome her contribution to the expected expansion of commerce. Incidentally the volume is valuable as an objective testimony to the growing importance of missionary influence as mediating between country and country, and between race and race. The book should be in every library of works relating to the Far East.

A. H. S.

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THE DIRECT METHOD OF TEACHING ENGLISH TO FOREIGNERS. Isaac Price, A.M. *Methodist Publishing House sole agents in China.* Paper covers 75 cts, cloth \$1.

This book professes to be for those who know no English but as one goes through it, it becomes apparent that the pupil is expected to know quite a good deal. The lessons on Action Words are quite good in so far as they deal with those words, but the pupil needs



to know a great many words in addition to the Action Words. As a matter of fact English cannot be taught in the Direct Method apart from the teacher so that the success or non-success of the book depends to a great extent on the one who uses it. It is, however, a useful book to one in need of help; and it is suggestive.

But the foreigners this book is intended for are European and the difficulties that European foreigners have to contend against and those Oriental foreigners have to contend against are by no means the same. The main difficulty as far as the Chinese are concerned is the use of the verb and the constitution of the predicate, and none of the lessons treats either of those subjects.

R. G. D.

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華英福音初階. THE GOSPEL PRIMER. By Mrs. ADA HAVEN MATHER, Peking. Price ten cents.

In this little book, the first of its kind, we have the Gospel story set down in English and Chinese (Mandarin) in 45 chapters, each occupying a page. There is a vocabulary to each chapter, but the main idea is not to teach English but the Gospel. If you object to teaching English because it is not mission work, you can combine the two ideas by using this primer. Lesson 1 is "God sees all," and Lesson 45 "Christ's need of China." Lesson 43 is the hymn "Just as I am."

D. MACG.

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REVOLUTION AND OTHER TALES. By MARGARET BALDWIN. London: Church Missionary Society. 1/-.

We have here ten stories connected with the experiences of workers in the C. M. S. women's hospital at Foochow. The stories illustrate in various ways the far reaching and Christianizing influence of the mission hospital.

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THE MANHOOD OF THE MASTER. By HENRY EMERSON FOSDICK. London: Student Christian Movement. 1/6 net.

Mr. Fosdick has arranged in the form of daily readings a series of studies in the life and character of Christ. They were written for Y. M. C. A. study circles in America, but they offer many valuable suggestions for those who are teaching Chinese young men in church and school.

H.

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GLEANINGS FROM THEOLOGICAL MAGAZINES. By G. G. WARREN.

The Hibbert Journal for July 1914 has a capital missionary article from the Rev. W. Montgomery, B.A., B.D., on "Schweitzer as Missionary."

Dr. Albert Schweitzer has recently gone to French Equatorial Africa as a medical missionary. Mr. Montgomery reminds readers of the Hibbert that Dr. Schweitzer is well known to them as the author of *The Quest of the Historical Jesus*, which a few years ago fluttered the theological doves and forced upon us once for all the importance of eschatology. Next, we are shown another side



of this versatile scholar: 'Abroad he is . . . widely known as a musical critic of distinction who has written a large book on Bach and several smaller studies, has been organist to the Paris Bach Society, and has given recitals in most of the capitals of Europe.'

Dr. Schweitzer is described as 'a tall, handsome, powerfully built man of about forty, with an easy, natural manner.' Having determined to go abroad as a missionary, he added to his studies, in Berlin and Paris, the medical course of his home university, Strasbourg. As an Alsatian he is equally at home in French and German. 'He is one of those men whose personality tells directly. The impression which one receives from him, first, last, and all the time, is one of immense but well disciplined energy. In any company he would "count," and in any circumstances would not be negligible. Some of those who have read his books with interest have expressed their regret that a man of his abilities, in taking up missionary work, should not have gone to one of the older civilisations, where his intellectual powers would have had more scope. Having met him, I do not feel this. Brilliant as he undoubtedly is, his intellectual powers are less exceptional than his vigour, his power of self-projection. And it is among a primitive population that this particular quality tells most. "The natives," as my wife remarked after first meeting him, "won't have a chance with Herr Schweitzer; they'll just have to be converted!" Allowing for the fact that a compulsory conversion of a particular type does not enter into Schweitzer's ideals, that remark sums up one's impressions admirably. His influence is bound to be immense.'

Dr. and Mrs. Schweitzer have taken up work at Lambaréné on the Ogowé River. Although the financial support for himself and his work is 'entirely derived from funds provided by contributors of various nationalities and confessions,' he has, happily, been able to make an arrangement to use premises belonging to the Mission Evangelique of Paris.

One lovely touch of humour is worth re-quoting from his voyage letter—it describes the steamer getting under weigh at Teneriffe: 'I stood on the bows and watched the anchor slowly drag loose and come up through the transparent water. Just then I noticed a bluish bird which hovered gracefully over the waves ahead of us. A sailor told me that it was a flying-fish. Thus I had my first sight of this fabulous creature on the first of April.'

Equally interesting extracts from the accounts of landing, journey to a conference, etc., are given. It was new to me that the chant of the rowers on the river was used to spread news among the river-side dwellers. 'Schweitzer tells how when he needed leaf mats for the roofing of his hospital he advertised his need by telling his patients when on their homeward way to be sure and chant loudly the Doctor's requirements as they passed alongside of villages. Sometimes the natives interweave in these chants remarks on the character of the various white men who live along the river. On one occasion the Mission made a most successful appointment of a plantation manager whose virtues had become known to the missionaries in this way.'

The fierce power of the tropical sun is noted: 'I used formerly to have only two bad dreams, which alternated with one another.'

One was that I was on the eve of an examination; the other, that I had come on parade in civilian dress. Now I have a third—that I am out in the sun without my helmet. I have now reached the stage of being horrified when I see in the illustrated papers pictures of people standing bare-headed in the open air, and it always takes me a moment to realise that in Europe white men can take such liberties with impunity.'

Many interesting medical matters are well put for the laymen to understand. The terrors of fetishism are shown. 'The greatest sceptics,' writes the Doctor, 'were they once face to face with the facts would become supporters of Missions.' A suggestion from facts of every day occurrence is made that certain cases of deliberately cut skulls which have been supposed to indicate a knowledge of trepanning in pre-historic man, may, rather, merely indicate a use of certain parts of a skull for fetish purpose. The parietal bones appear to be specially used in equatorial Africa; extra virtue is attributed to the fetish if the unfortunate owner of the skull has been killed for the express purpose of getting these bones.

The final extract in the article is a bit from a school girl's letter about anæsthetics. 'The girls in the mission school write letters to those in a school in Europe. In one of these letters you may read: "Since the Doctor came here, wonderful things are happening. First, he kills the sick people; then he cures them; then he raises them to life again."'

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BOOKS IN PREPARATION.

*Quarterly Statement.*

THE CHINESE RECORDER issues this statement with a view to widely making known what books are being prepared in Chinese. Incidentally it hopes that much overlapping may thus be prevented. Missionaries who have books on the stocks will confer a favour by notifying Dr. MacGillivray, 143 North Szechuen Road, Shanghai.

*C. T. S. List.*

A Brief History of Missionary Enterprise.  
Stories from the Crusades,  
The Path of Life (Drummond Tract Society).  
The Story of Cromwell.  
Brave Deeds of Youthful Heroes.  
A Chinese St. Francis, by Campbell Brown,  
Life of William Burns,  
The Story of the Vikings,

*C. L. S. List.*

Turton's "Truth of Christianity."  
Hasting's "Bible Dictionary."  
Bryce's "South American Republics,"  
S. D. Gordon's "Home Ideals,"  
Popular Church History,  
Christianity in Relation to Law and Government. (New Tract for the Times).  
China Mission Year Book for 1915,  
Great Souls at Prayer.  
Elizabeth Harrison's "In Story Land," } By Edith G. Traver, Swatow.  
Maud Lindsay's "Mother Stories" }  
Dr. Torrey's "What the Bible Teaches" } Translated into Mandarin by  
Dr. Broadus' "Commentary on Matthew" } Dr. C. W. Pruitt, Chefoo.

## Correspondence

### SPECIAL PLANS FOR EVANGELISTIC WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Replying to your letter, I take pleasure in telling you something of our special plans for evangelistic work. The Foochow Conference of the Methodist Episcopal Church began active preparations for the coming Eddy campaign at the Conference session in November 1913. The program adopted after prayerful discussion has two objectives:

(1) *The deepening of the spiritual life in the church*, which we trust will result in an effective appeal to the non-Christian members of the congregations and communities. To this end a systematic course in Bible instruction has been offered in the churches during the year. *Every member of the church has placed in his hand a portion of the Scriptures which he is expected to learn.* The pastor regularly instructs the members of the church in the Scripture assigned, and the district superintendent and the missionary in charge examine the membership once in three months on that particular portion of Scripture. This plan of reaching the membership of our church and instructing them in the Scriptures we think forms the basis for the deepening of the spiritual life. The preacher usually selects his texts for the preaching service from those portions of Scripture which the people have been studying, and so his congregation is more deeply interested in the sermon than they would

have been had they had no knowledge of the subject from personal study.

(2) *The deepening of a sense of obligation among ministers and membership to spread the Gospel to the contiguous communities throughout the conference.* To this end we launched a program in the Conference session to increase the financial offerings of the people both for self-support and the material equipment of churches, schools, and the planting of new churches. After the fullest discussion the native ministers and missionaries resolved to set a worthy example to the churches, which would be both educative and inspirational. They adopted a budget for the year, stating definitely the causes which should receive special emphasis. They found on investigation that it would cost \$100,000 Mex. to meet these responsibilities. Thereupon they resolved to meet these obligations. The native ministry without a single exception and the missionaries responded in a most effective manner in the execution of this program. Many of the ministers pledged as much as one third of their salaries for three years.

Appeals of course were made to the church in the United States for help in this campaign, and we are greatly heartened by the assurance that the \$100,000 has been secured. The ministers returned to their charges after the Conference and faithfully presented the cause to their congregations and met with most hearty and generous response. We are assured that there will be a very large increase in this Conference along all lines. The



success of the Eddy Campaign is already well assured, and we feel that we are now organized to utilize and carry forward the spiritual inspiration that will come from his presence and ministry.

Very truly yours,  
W. S. LEWIS.

—  
"SEEKING THE TRUTH IN  
LOVE."

To the Editor of

"THE CHINESE RECORDER."

SIR: I have just received some literature from "The Chinese Bible and Book Society" advocating the use of 神 for "God." In twenty-five years I have been in favour of this, myself, but I have felt so confident that this term would eventually prevail that it has not troubled me much to find the foreign missionary body (other than the Romans)

complacently voting in favour of *Shangti*. I do not know that I care to join a "society" to further a change which (as I say) I am sure will come about naturally when the Chinese get a little more independent of our leading strings. But I do think it of real importance that nothing should be done to prejudice the adoption of 神. And I wish therefore to urge all who favour that term to dissociate themselves from, or better still not to link themselves with, a gentleman who wants "to be assured that no Higher Criticism, doubters as to Verbal Inspiration, quibblers on the Atonement and others (*sic*), will be allowed" to work for the adoption of 神. Let us welcome *all* support, seeking the truth in love.

F. L. N.

[We shall refer to this matter in a later issue.—ED.]

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## Missionary News

London Missionary Society,  
Advisory Councils.

The above met in Shanghai from August 31 to September 16. The members represented the five central fields of the Mission, viz., Canton and Hong Kong, Fukien, Shanghai, Central China and North China. There were six foreign delegates with the China Treasurer and Council Secretary (Dr. Cochrane), and seven Chinese delegates. Dr. Cochrane has prepared a handbook, giving details of (1) the work of other Missions, (2) the field, staff, work, and etc., of the L. M. S., (3) policy for development and the needs arising therefrom. It is a book

which will be invaluable to understand fully the varied interests of the Mission, and the new problems and activities. This handbook was thoroughly revised by the Council in detail, and it will now be issued. In addition, matters entrusted by the District Committees and the Provincial Councils were reported on and discussed, and many others affecting the whole of the Society's operations in general were carefully considered. The foreign and Chinese Councils met apart but simultaneously, and, later, both held joint sessions to co-ordinate findings and define results, so that the recommendations which go to the



Home Board are the findings of the combined Councils. This is another step forward in the development of co-operation between the missionaries and their Chinese colleagues. Estimates for expenditure, additions to staff, new buildings, rearrangement of foreign staff, policy for development or curtailing of various branches, were some of the subjects discussed and defined in the joint Council.

At the foreign Council meetings departmental reports were submitted by the members, dealing with church and evangelistic work, education and students, language and literature, medical work, union and federation, finance. These covered the whole of the Mission's field in China. It is of interest to know that great developments are taking place in Central China, North China, Canton, and elsewhere, along the highest lines of co-operation with other Missions, more especially in educational branches.

Matters affecting the well being and efficiency of the Chinese Church were freely and fully discussed at the joint sessions. The various District Councils and Provincial Councils are showing signs of life and usefulness, and are a proof that where the missionaries and Chinese colleagues are animated by a spirit of true brotherliness and helpfulness, fears give way to confidence, and the whole work benefits by the coming together in Council of the leaders, both foreign and Chinese. It is gain for all, and above this is the great impetus it gives to the Chinese to give themselves with unreserved energy to the service of the Christ. This equality secures harmony, removes doubt, and ensures efficiency.

Kwangtung Educational Association.

Fifth Annual Summer Teachers' Institute, Honglok, Canton, China. July 3-31, 1914.

The Fifth Annual Summer Institute for Teachers of mission schools was held, under the auspices of the Kwangtung Educational Association, at the Canton Christian College, Honglok, Canton, China, from July 3-31, 1914. The attendance this year excelled that of any preceding year, despite the fact that several teacher-students were unable to come on account of the floods along the West River. 160 teachers registered and 140 were present and paid fees. Of these, 81 were men and 59 women.

The spirit of the school was better than ever before and an earnest effort was made by all to conform to the rules of the school. Many more of the students were young men and women than ever before.

Again this year there were a number of students who could not understand the instruction given because of different dialects spoken, yet they had come to imbibe what they could and to learn how such a school is carried on. We trust they may be able to establish similar schools in their own Hakka and Hoklo speaking districts.

The Chinese teaching staff was drawn from the Fati High School (2) and the Canton Christian College (6). Miss S. J. Davis, American Board Mission, was the efficient matron for the women students. Miss M. R. Anderson, Baptist Mission, conducted the Pedagogy class for a week of excellent demonstration lessons. Rev. H. R. Wells, London Mission, had charge of

Bible instruction assisted by Rev. W. D. Noyes, Presbyterian Mission, Liu Tak Shaang, and Sz-to Wai.

The course of study has been prepared and the three years' course was conducted in full. We trust that music will be added when a teacher can be provided.

As usual the evenings were given to lectures, debates, and socials. The following lectures were given :

- Switzerland (illus. by lantern), C. K. Edmunds, Ph. D.
- School Hygiene, Dr. Ch'an In Fan.
- Relation of the Y.M.C.A. to the Church, Rev. Tse Yan Luk.
- Forest Preservation, Rev. Young Seung Po.
- First Aid to the Injured, Dr. A.H. Woods.
- The New Jurisprudence, Hon. Ng Chik P'oon.
- The Teeth (illus. by lantern), Dr. Lau Tung Shaang.
- The Relation of the Bible to Civilization (illus. by lantern), Rev. H. O. T. Burkwall.

The Christian College summer school boys entertained the teacher-students one evening, and the Institute reciprocated in kind the next Saturday evening. On the last evening a farewell party was given in honor of Mr. Chiu Koon Hoi who leaves at the end of the summer for the United States to enter a theological school. As a mark of appreciation the students presented Mr. Chiu with a gold pin. Mr. Chiu has been most helpful in the work of the Institute. It is to a great degree due to his unwearying and unselfish labor that the Institute has grown to such proportions and that the organisation of the school is so efficient. We are sorry to lose him from this work but bid him Godspeed in his preparation for larger usefulness.

At the closing exercises three young women were granted "Certificates of Standing." They had finished the full course of three years. Next year's class promises to be much larger than this year's as there are more of the younger generation of teachers in it. Lack of knowledge in arithmetic was the prevailing cause of failures this time.

To make this Teachers' Institute a greater power for good the members of the Educational Association should become vitally interested in its success. The Institute is the only source whereby the old style teachers may receive instruction in modern pedagogy and if we take the personnel of the present session as a criterion the younger teachers are eagerly seizing this opportunity to learn more. We would appeal to the members of the Association, that as they receive benefit in their schools through the Institute, they also give of their time in labor for the whole. It is the Lord's work.

#### Shantung. Federation Council.

Since the organization of the Federation in 1907 there has been one regular meeting in 1908. Then the plague prevented the meeting at the Triennial date (1911) and the Revolution prevented a 1912 meeting. A special meeting was called by the secretary following the Mott Conference in Tsinanfu, where it was decided to hold a regular session during the summer of 1913. Again circumstances prevented the Conference and it was postponed until the time of the Y.M.C.A. Conference this year.

This year's meeting narrowly escaped postponement because of the trouble in the Tsingtau end

of the province, but fortunately a sufficient number of delegates arrived so that a meeting was made possible. The attendance was about thirty and the Missions represented included :—

English Baptist,  
Church of England,  
American Presbyterian,  
Gospel Mission,  
American Board,  
American Methodist Episcopal,  
Young Men's Christian Association.

The main business at this meeting was the reorganization with a strong set of officers and committees. It was decided to meet next year at the time of the Y. M. C. A. Summer Conference, the Federation meetings to follow or precede the Y.M.C.A. The place is not fully decided but will probably be Tsinanfu.

The following officers of the Federation were elected :—

President. Rev. F. Harmon, English Baptist Mission,  
Vice-Pres. Rev. J. T. Wen, Methodist Episcopal,  
Rec. Secy. Rev. Y. M. Chia, Presbyterian,  
Cor. Secy. Mr. C. Herschleb, Y. M. C. A.,  
Asst. Cor. Secy. Rev. C. T. Wang, Chinese Church,  
Treasurer. Rev. J. W. Hunter. S. P. G.

The chairmen of the different committees were appointed as follows :—

Union Movements: Rev. G. L. Davis,  
Education: Mr. R. C. Wells,  
Self-support: Rev. C. T. Wang,  
Summer Conference: Rev. E. W. Burt,  
Work in Cities: Rev. R. M. Mateer,  
Use of Secular Papers: Mr. Chang of Tsinanfu Y. M. C. A.,  
Survey of the Field: Dr. E. F. Tucker.

The Federation is now well organized and we hope that no calamity will prevent regular meetings in the future.

The Shantung Y. M. C. A. Summer Conference recently closed an interesting session here at Taianfu. The attendance showed 25% increase over last year and the work of Bible classes and commissions was all very satisfactorily done.

P. O. HANSON.

#### Report of the Christian Life and Work of the Synod of Northern China for the Years 1911-1914. (Translation.)

The Synod of Northern China of the Presbyterian Church of China held its fifth meeting at Tsingtau, Shantung, from July 4th to 11th. It makes the following report :—

Since the last meeting of the Synod three years ago, two notable events have taken place in the history of China—the establishment of the Republic of China, and the suppression of a subsequent rebellion. On account of these events, many lives were lost and much property was destroyed, and the people much disturbed. As far as the constituents of our Synod are concerned, the same were not disturbed; the evangelistic work was in no wise hindered, on the contrary, great progress was made.

The following are some of the reasons for joy and gratitude :—

(1) Four ministers were ordained and four candidates licensed for the ministry. Over twenty missionaries arrived from America to work in our bounds who will be a decided help to the work of our Church.

(2) There has been noticeable progress in Christian zeal and activity on the part of our church members, both men and



women. This has been shown especially in Y. M. C. A., C. E., and Home Mission work. These societies have stimulated and furthered Christian life and activity.

(3) When we consider the matter of church contributions, there is also cause for rejoicing as the total amounts to Mex. \$38,461, which is an advance of \$17,737 over that reported last time.

(4) Other signs of advance in church activity are a larger number of church buildings, dispensaries, schools, and evangelists. Much zeal has been displayed in these good works and the desire manifested not to leave these to be performed by the next generation.

(5) There has been far greater study and teaching of the Bible which has resulted in an increased church membership. Many students in government schools have been enrolled as Bible students and quite a number of these have joined the church.

(6) Decided advance has been made by our churches in the matter of self-support, and there is a deeper feeling of responsibility as to propagating the Gospel. At Tsinaufu, the provincial capital of Shantung, the Independent Church of Christ recently established was presented by the Governor of the Province with 20 *mow* of land for the purpose of erecting a church, schools, dispensary, and Y. M. C. A. building. Some of these buildings are now in process of erection.

(7) Greater interest in the truth is manifested on the part of the heathen, and this includes all classes of people. Quite a number of these have been enrolled into

Bible study classes; some have already joined the church.

From all this we see how abundantly the grace of the Lord has been manifested in the bounds of our Synod.

In the five Presbyteries of the Synod 7 new churches were organized, thus making a total of 77 churches.

There were 2,793 additions to the church membership on profession of faith, making a total of 14,182 communicants.

In our theological schools there are at present over 70 students preparing for the ministry or for Christian service.

Another source of great rejoicing was the advent of three Korean missionaries and their families who have come to Shantung having been sent over by the Church of Christ in Korea. The Synod extends them a most hearty welcome to come and take part in the work of evangelization within our bounds.

We cannot forget, however, that there are also causes for regret as well as for joy. The Synod has to mourn the loss of four faithful ministers—Rev. Lan Yu Hwoa, of the Presbytery of Shantung; Rev. W. B. Hamilton, D.D., and Rev. Yuan Yue Chin of the Presbytery of Tsinan; and the Rev. F. H. Chalfant, D.D., of the Presbytery of Weihsien. These were most faithful servants of God, loved and respected by all. Truly men of their stamp and character are only too few. Although these faithful servants have departed to their Lord and Master, yet we cannot help but mourn their loss to the work. Undoubtedly God has His wise purpose in this dispensation of His Providence.

Causes for regret are the lack of spiritual life and activity among



the students of our schools, and the few candidates for the ministry. It behooves us to pray earnestly that God's spirit may move the hearts of our students, so that they shall not merely crave to obtain earthly knowledge and learning, but above all, a deeper knowledge of God's truth, and greater love and reverence for Him, and the consecration of their lives to Christian service.

In conclusion we would mention that during the past three years there has been no suffering from famine or the loss of crops, or from the disturbances engendered by the war and the rebellion. Surely God has thus manifested His abundant mercy and grace to our Church.

Our earnest petition at the throne of Grace is, that each member of the Synod may be filled with a greater desire to work for the Master and that the presence of the Triune God may abide with us always.

Respectfully submitted,

YU TSI SHENG,

Rev. W. O. ELTERICH,

*Stated Clerk.*

#### News Items.

A number of British and some of the American societies are holding missionaries that are on furlough, and are not sending out all of their new recruits. The number of new missionaries will accordingly be considerably less than usual.

Three Koreans have been at Laiyang studying the language preparatory to beginning missionary work amongst the Chinese in Shantung Province. These men are members of the Presbyterian Church of Korea and made a fine impression at the Synod meeting in Shantung, this summer. Dr. Robert Mateer writes that he thinks great things are to

be hoped from their work and influence. It is said that the Church in Korea is prepared to send reinforcements after a start has been made.

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The contributions made by the Kuling and Peitaiho communities to help those Missions in special financial need owing to the war have been very deeply appreciated by those to whom the money was sent. The head of one of the German Missions, to whom the money was sent, writes: "The news of this kindness and this expression of love on the part of the Kuling and Peitaiho communities has caused the deepest affection. The heartiest thanks were offered to our Lord. His blessings were called upon those who have realized that Christian love is stronger than national hatred, and that Christianity stands higher than nationality."

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Miss Luella Miner, Principal of the North China Union Women's College in Peking, was fittingly honored by her Alma Mater, Oberlin College, at the late commencement, thirty years from her graduation, by the degree of Doctor of Letters.

At the Centennial Conference of 1907 Miss Miner was chairman of the Committee on Women's Educational Work, and was chosen chairman of a permanent Committee on Women's Educational Work, a position which her other occupations constrained her to decline.

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So far as we are able to learn the colleges and boarding schools carried on by British and American societies have not been largely affected by the war. Word has been received by a good many Missions to exercise strict economy, and many have stopped all building operations. A good deal of uncertainty exists as to whether any expansion will be possible in the immediate future, and some considerable retrenchments may have to be made. All unite in feeling that this is a time when increased responsibility should so far as possible be placed upon the Chinese, and the latter appeared to be recognizing that they should bear a larger proportion of the burden than in the past.

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Until recently the two German societies in South China (the Berlin and the Rhenish Missions) and the

Basel Mission (an international organization) were cut off from all communication with the Home Boards. Much difficulty has been experienced in securing funds. On September 16th Rev. Otto Schultze of the Basel Mission wrote: "We hope to obtain money by bills of exchange as before. The situation of the Berlin and Rhenish Missions, of the Berlin Foundling Home and the Hildesheim Mission for the Blind is more serious, as they have hitherto received their funds from home through the German bank which is now closed." We understand that only very recently has the Berlin Mission been able to arrange to draw money through a foreign bank in China. It is now using its good offices to seek to do the same for other German societies in South China. Missionary salaries in these Missions have been reduced by vote of the missionaries themselves, and those of Chinese preachers have had to be reduced also. All schools

have been closed with the exception of one or two where the pupils pay full board and tuition.

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The deaths during the past few months of Mr. P. S. Yie, the Editor of Progress Magazine, and of Dr. Moses Ch'iu of the Government University in Peking will be received with deep regret by all. The proportion of some of the ablest young men in the Church who are not physically fitted for prolonged work is thus strikingly brought home to us all. During the past winter some seven Chinese, pastors and others, prominent in the work of their Missions have been in Kuling suffering from tuberculosis. There is great need that more attention be given in some mission institutions to the physical education of the boys and girls in those institutions. It is extremely sad to see so many break down at the very beginning of their careers.

## The Month

### THE NEUTRALITY OF CHINA.

The military operations of the Japanese in Shantung have caused considerable agitation and uneasiness amongst the Chinese. The German Legation has dispatched at least six notes concerning this question to the Hwai Chiao Po and the Chinese have in various ways protested at least four times. Furthermore, China formally notified the British Minister of her objection to the presence of the Japanese troops on the Shantung Railway. There was at one time a possibility of armed conflict over this matter. The Government, however, kept a cool head and public excitement has to a certain extent died down. The Japanese have made a lengthy statement in which they claimed that all that has been done was necessary and disclaimed most of the charges of barbarity levelled against their soldiers.

### SOME EFFECTS OF THE WAR.

In Shanghai and other treaty ports shipping has practically ceased and

everywhere business has been at a standstill. The Ningpo-Shaoshing section of the Chekiang Railway has also received a great set back. The Lanchow-fu-ili Railway scheme has also been withdrawn and the construction of the Lung-hai Railway suspended and the Chinese and foreign staff dismissed. The Hankow-Canton Railway is threatened with the drying up of its funds and a stopping of all work. The money for the construction work of this Railway is derived from the four Power loan composed of British, French, American, and German groups. Three of the groups are belligerents in the present war. Part of the group is unable to keep up its end and paralysis of the four part syndicate is certain. It is hoped to secure money from other directions and so avoid entire stoppage of work.

### LOANS.

It is reported that the Ministry of Communications is negotiating with the representative of an American

Bank for the loan of G.\$50,000,000. This is to be used for railway construction and other uses. It is said to be necessary on account of the failure of Chinese loans in Europe. A preliminary understanding between a London house and the Chinese Government for a loan of \$100,000,000 has been arrived at. It is proposed to use a large amount of this on the improvement of Hankow city. Among other things Hankow and Hanyang are to be connected by bridges and the north bank of the Yangtze is to be connected with Wuchang either by a tunnel or a bridge.

#### THE CAMPAIGN AGAINST OPIUM.

The question of the rapid increase in the number of opium shops in Shanghai has been brought to public attention through an open letter to the Shanghai Municipal Council prepared by Arnold Foster. The Press in Shanghai has discussed the question to a certain extent. In this connection we quote a short paragraph from the *National Review* on opium and its substitutes:—

The attempts to smuggle cocaine, morphia and other substitutes for opium are engaging the attention of the authorities. The Governor of Fengtien has asked the Peking Government for instructions as to how to deal with the smuggling of these substitutes, and the Government, in a reply published in "The Govern-

ment Gazette," informs him that those who smuggle these deleterious drugs are to be dealt with as strictly and severely as those who smuggle opium, and the same rewards are to be given for the discovery of attempts at smuggling these things as are already given in the case of opium. There can be no question that vast quantities of these drugs are being smuggled into China in spite of the utmost vigilance of the authorities; and their bulk and method of packing make it possible to conceal them much more easily than was the case with opium itself.

#### THE TEACHING OF ENGLISH IN CHINA.

On September 27th the Society to Study the Teaching of English, whose membership is composed of Chinese schoolmasters, held its inaugural meeting in Shanghai. Its members are either natives of Kiangsu or natives of other provinces who have been teaching English in the schools in Kiangsu. The purpose of the society is to study and if possible improve the method of teaching English at present in vogue in Kiangsu.

#### PLAGUE IN MONGOLIA.

Plague is reported at Dolonor on the Trans-Baikal railway. Strict precautions are being taken by the Russian authorities to prevent it from spreading.

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## Missionary Journal

#### BIRTHS.

At Sanyuanhsien, August 15th, to Mr. and Mrs. ANDREW YOUNG, E.B.M., a daughter (Hannah Armstrong).  
At Chikungshan, August 25th, to Mr. and Mrs. E. G. BEVIS, C. I. M., a daughter (Lois Jane).  
At Taikuhsien, August 29th, to Mr. and Mrs. JESSE B. WOLFE, A. B. C. F. M., a son (Walter Husted).

At Kanchow, September 3rd, to Mr. and Mrs. W. H. SINKS, C. I. M., a daughter (Ethel Edia).  
At Kuling, September 7th, to Mr. and Mrs. C. BEST, C. I. M., a daughter (Helen).  
At Taianfu, September 13th, to Prof. and Mrs. PERRY C. HANSON, M. E. M., a daughter (Elizabeth Moody).



At Kiangyin, September 14th, to Rev. and Mrs. L. I. MOFFETT, S. P. M., a son (Newton Craig).

At Nanking, October 1st, to Mr. and Mrs. J. H. DADISMAN, Y. M. C. A., a son (Robert Hunter).

At Shasi, October 9th, to Rev. and Mrs. A. E. WANDEL, S. M. S., a daughter (Dagny Emilia).

#### MARRIAGES.

At Sintientsi, August 28th, Mr. H. C. THOMPSON to Miss D. M. WATNEY, M. B., B. S., both of C. I. M.

At Shanghai, September 5th, Rev. GUSTAF FEDERLOF to Miss MARIA AXLING, both of S. M. S.

At Nanking, September 22nd, Mr. H. E. DENNIS, Y. M. C. A., to Miss JOSETTE BEEBE.

At Chungking, October 1st, Mr. F. BIRD to Miss A. L. PARRY, both of C. I. M.

#### DEATHS.

At Lichuanhsien, August 26th, LILLY PALMBERG, aged one year, from dysentery.

At Kanchow, September 4th, ETHEL EDIA SINKS.

At Hangchow, September 12th, the Rev. J. J. MEADOWS, C. I. M.

At Sungyang, September 19th, HELEN PERSIS GEORG, aged one year, from dysentery.

At Anping, September 29th, ERNEST OTHNIEL MERIAN, aged ten and a half months, from dysentery.

At Chefoo, September 30th, Rev. D. L. COLEMAN, A. P. M.

#### ARRIVALS.

August 25th, Mr. and Mrs. W. HAGQVIST, C. I. M., and two children (ret.).

August 30th, Dr. and Mrs. EYESTONE and child, M. E. M. (ret.), Miss JANE HYDE, A. P. M. (ret.), Mr. and Mrs. WM. LOCKE and three children, A. P. M. (ret.).

September 8th, Mr. G. F. DRAFFIN, C. I. M. (ret.).

September 17th, Misses M. A. EDWARDS and K. E. COOKE (ret.) and Misses S. I. STEVENS and R. M. MATHESON, all C. I. M.

September 30th, Dr. and Mrs. TUCKER, and Mr. ALFRED NEWBERRY.

October 4th, Mr. KARL BECK, Miss AMMERMAN, Miss MILLER, all Ref. Ch. in U. S., Miss MEYERS.

October 5th, Dr. and Mrs. J. A. ANDERSON, C. I. M., and two children (ret.).

October 14th, Mr. and Mrs. HAGMAN, Mr. HAMILTON, Mr. GISH, all For. C. M.

October 16th, F. A. M. NELSON, M. R. C. S., L. R. C. P., and D. M. GIBSON, M. R. C. S., L. R. C. P., from England, for C. I. M.

October 19th, Dr. and Mrs. C. H. BARLOW and two children, A. B. F. M. S. (ret.), Rev. S. J. TALBOT.

October 20th, Mr. G. P. BOSTICK and daughter, S. B. C. (ret.).

October 21st, Mr. ROGER WOLCOTT, Mr. and Mrs. A. W. LOCHHEAD and three children (ret.), M. MCKENZIE, D. D., (ret.), Mr. G. BOMPAS, Miss SHIPLEY, all Can. Pres. Mission, Dr. J. C. GARRITT, (ret.), Mr. and Mrs. LINGLE, (ret.), Dr. and Mrs. ROBERTSON and two children, (ret.), Mr. and Mrs. LANNING. The Misses BRACK (2), Miss JOHNSTONE, all A. P. M. Miss CHAPIN, A. B. C. F. M. (ret.), Mr. EDWARD JAMES and two daughters, Meth. Epis. M. (ret.), Mr. and Mrs. REISMER, Nanking University, Dr. S. L. HART, L. M. S. (ret.).

#### DEPARTURES.

September 22nd, Miss L. SCHMIDT, C. I. M., to North America.

September 23rd, Mr. F. S. BROCKMAN, Y. M. C. A., for America.

October 5th, Mr. and Mrs. W. EMSLIE and two children, and Mrs. W. SÖDERSTRÖM. All C. I. M.

October 9th, Mr. and Mrs. J. K. HILL and son, Miss TAYLOR and Miss BREWER, all Wesleyan Mission.



